



VIRGIN AND CHILD WITH MANY ANIMALS: Pen drawing with water color by Albrecht Dürer



"Holy Night"

Keystone

(From the painting by Corregio)

Good Tidings of Great Joy

A CHILD of Mary, Child divine,
What joy is this thy birth doth bring?
Such joy as makes all heaven shine
And all the earth to ring.

Resounding joy through heaven and earth
When God a helpless Babe would be,
And by the gate of human birth
Enter humanity.

O this our joy! that Love hath won
Man's house of flesh its home to be;
And our frail earthiness puts on
God's immortality!

LAIRD WINGATE SNELL

Fasting Communion

TO THE EDITOR: Your restrained, if elaborate and pontifical editorial, based on the writer's suggestion that you "owed an apology," because of certain insinuations as to "non-fasting" communion [L. C., November 28th] does not touch my thesis: namely, it would be inconceivable for the disciples who heard Jesus' original words, "This is my body. This is my blood"; and who, at the same moment, saw His physical body standing intact before them (and knew that every cell of His blood was at that moment flowing through His blessed veins!)—to think that He meant, in a literal sense, that He held His body, or any part of His body (or His blood) in His hands (or in a cup).

You have made a very graceful apology and that was what I wanted.

But you must not suppose that those of my school of thought in the Church make no "preparation" for the Blessed Sacrament! We certainly do make preparation, but it is preparation of mind and spirit.

I have known ministers and bishops of your persuasion who would spend an hour or more, immediately prior to receiving the sacrament, in smoking cigarettes or cigars, and who would not disdain to drink coffee before the "early service." It seems to me immensely less "sacrilegious" to eat a wholesome meal before communing—than to approach the Holy Table with a body tainted with nicotine and caffeine! (See Matt. 26: 26—"And as they were eating, Jesus took bread, and blessed it . . . and gave it," etc.)

Again, when you say that this Church holds officially to the "Real Presence" and that our group does not, you are not on firm ground. To me, God is the "realist" reality in this universe, and He is everywhere present, but to aver that certain physical elements "become God"—or become anything else than they were before (at the prayer of consecration), is to quibble—and, let me repeat, to tamper with truth.

Jesus said, again, "I am the vine." Do tell me what He meant! He said, "I am the Good Shepherd." Yet he never owned a single sheep! He said, "I am the door." What sort of a "vine" is Jesus, and what sort of a "door?" These are all, orientally understood, symbols! They are pictures of speech. And so is the statement, "This is my body"—"This is my blood." The Bible is full of such expressions, and to take them "literally" is to stray from clear thinking.

Your really fine editorial proves that we need to understand each other better. For

instance, your reference to my "outspoken belief in the real absence of Christ from the Blessed Sacrament," is far from the truth. We believe, certainly, that Jesus is present in the Sacrament—but not in physical substance. Nor can I think that you actually believe Him to be present by a material token! By no means do I agree with you that your teaching as to the Eucharist is "the position of the Prayer Book and the Thirty-Nine Articles." Article Twenty-Eight explicitly says, "The Body of Christ is given, taken and eaten, in the Supper, *only after an heavenly and spiritual manner . . . and the means whereby the Body of Christ is received and eaten in the Supper, is faith!*" I think you have called the wrong cards. Nor can I, once more, believe that you really and truly believe that you are "eating flesh" and "drinking blood," in material or "substantial" essence. If so, words simply do not mean to me what they mean to you! Christ is present in love, in purposes and in hearts that are chastened and ennobled—not in corpuses and crumbs.

Your citation of John Chrysostom and Augustine does not impress me. Cite a contemporary of Peter or of Paul and the first century disciples, please—who insisted upon a "fasting" communion. Better still, cite me fasting communionists, who can show by their fruits (either of personal character or social consciousness and usefulness) that they "have something" essential and supreme which such eminent Churchmen as the non-fasting Rt. Rev. James E. Freeman, of blessed memory, lacked—or the late Frank Nelson, the late A. M. Randolph, and other as consecrated souls as the Church has produced. I prefer to follow where the Holy Spirit leads—forward to new planes of truth, rather than to hark back to the Middle Ages—no matter what weight these medievalists may have with certain pietists.

The Church's teaching as to "fasting" in Advent, Lent, Fridays, etc., was and is in the interest of character and soul discipline—and not in preparation for reception of the Holy Supper! Please go on with any method which lifts your soul, but do not, please, impute to us "indecent," disregard for the spiritual amenities, lack of penetration, unworthiness to partake of the Holy Supper! It is not gracious, fraternal, nor "dehiscence."

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

Flags

TO THE EDITOR: If your columns are still open to laymen I will attempt to answer the letter written by Rev. E. L. Souder of Cincinnati, Ohio, in THE LIVING CHURCH, October 31st.

The Rev. Mr. Souder points with just pride to the cosmopolitan character of his congregation and preachers, but attributes, unless certain rules of placing and deference to our Church flag are followed, any courtesy displayed toward the American flag to ". . . an expression of that very worship of the state which we deplore in Germans and Japanese."

He also states: "As for the honor roll, we have none. There are a thousand ways to be 'in the service of the nation' and it seems to me entirely superficial to imply that those in the armed forces are in some exclusive sense 'in the service.'"

As for opinion one, displaying the American flag (or its handsome companion the Church flag) should be a voluntary decision on the part of the parish and its leaders. But I see no cause for associating this simple act of courtesy with the slaving idiocies of the Kultured and the Sons of heaven. I believe that the American flag shares with the symbolic cross some of the responsibility

for allowing those interesting assemblages under the roof of St. Michael's.

Opinion two, I agree with the Rev. Mr. Souder that members of the Merchant Marine, miners, industrial workers, and others deserve a place on any roll worthy of the name. Why didn't he start the custom instead of throwing the honor roll out?

Incidentally, doesn't the Rev. Mr. Souder know that "in the service" is generally and popularly used to designate men in our armed forces. And I suppose women too. I doubt that even Mr. Korzybski can do much about it. Anyway, the boys who are in the business of killing and getting killed should rate a little, even "superficial," credit.

Cleveland, Ohio.

PAUL MISKOVSKY.

Prayer in Peril

TO THE EDITOR: Just what idea the Rev. Stephen Webster intended to convey by the first phrase of his article of November 28th, it is difficult to determine.

Taken literally, the words, "I wish people on rubber rafts would stop praying," are simply blasphemous, and all the palliatives used later on cannot make them otherwise.

Frederic Sondern tells us in the *Reader's Digest* for December that "Most fliers are convinced God has a lot to do with getting them out of their tightest scrapes," and why should those in airplanes be helped any more than those on rubber rafts?

Our Lord tells us: "If ye shall ask anything in My name, I will do it," (John 14: 14) and if it is *not* done, it is because our Heavenly Father has some other plan for our salvation.

No mother ever prayed more fervently for the well-being of her son and only child than did this writer; yet some three weeks before attaining his 20th year he was taken from this world. He was a cornet in the famous Nijgorodski Regiment (44th Dragoons) of Russia, and his going hence was shortly before the first World War, during which his regiment was *three times re-made* while advancing under command of the Grand Duke Nicholas!

Let no man in peril on a rubber raft, or in any other of the multifarious dangers to which they are exposed in this present war, cease from praying, or from telling of it afterwards, should he be spared so to do, even should he evince no greater fluency than did the daring British flyer, "Scotty," when he prayed:

"God, just this once, please!"

SOPHIE R. DE MEISSNER.

Washington, D. C.

The Living Church

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STRICTLY BUSINESS

THE ONLY department of Morehouse-Gorham not already discussed in this column is the editorial, which is, like the accounting department, situated on the fifth floor of 14 East 41st St., New York.

Linden H. Morehouse, president of the firm since 1932, and the publisher, has his office here. At 43, he has been with the firm 24 years, having joined it in 1919 on leaving college. In earlier years he served as cashier, secretary, treasurer, and vice-president, and actually, as he says, "started in the basement of the old Fond du Lac avenue plant in Milwaukee and worked up." Linden is the son of the late William Armitage Morehouse and the nephew of the late Frederic Cook Morehouse. Thus Linden and Clifford P. Morehouse are cousins, not brothers. Both are grandsons of the first Linden H. Morehouse, founder of the firm.

As publisher, the present Linden H. Morehouse secures and passes on all manuscripts, besides directing the entire workings of the M-G organization, a firm employing 58 persons in the New York and Milwaukee offices, and editing the *LIVING CHURCH ANNUAL*.

Next to Linden's office is mine. Here the editing and production of all M-G publications takes place, and here *THE LIVING CHURCH* and the *LIVING CHURCH ANNUAL* advertising and Church Literature Foundation campaigns are directed. The new assistant in my office is Miss Olga Broy, blonde Russian, once accused of being the Countess Itsky who phoned one of our employees in great excitement to say she was coming in to see him next day. The employee appeared the next morning, freshly shaved and pressed, but the Countess, alas, did not!

In the outer editorial office is Miss Alice Parmelee, well-known teacher and religious writer, who serves as managing editor of the *LIVING CHURCH ANNUAL*. This task keeps her busy about half the year. The other half she devotes to writing and painting.

Here also are Miss Vera Gardner and Miss Margaret Wiener.

Miss Gardner, well-known in religious education circles and the editor of one religious book, has for some time been engaged in revising the entire Christian Nurture Series of lessons. Most of her work is such that it can be done at home and so she spends only one or two mornings a week at the office.

Miss Wiener, formerly head of the stenographic department, is now private secretary to both Linden and me, and a girl often harassed by overwork. What with transcribing cylinders, receiving callers, and a dozen other things, she has a difficult task.

All these people, along with the other employees, wish each reader a joyous holiday.

Leon McConkey

Director of Advertising and Promotion.

The Question Box

By
BISHOP WILSON



• *I am perplexed about etiquette in respect to bishops, clergymen, etc. Should a young woman act normally and proceed to go first through doors? Should she open the doors? Should she rise when introduced to the clergy? Is it proper to shake hands with the clergy or with those in religious orders?*

Just be yourself and everyone will be happy. There are formal occasions when certain formalities are observed. For instance, in a Church meeting or at the time of an after-dinner speech people usually rise when a bishop is presented—a suggestion of respect for the office. On ordinary occasions a young woman should treat clergy as she would treat any other gentlemen. The clergy are not fragile and they do not mean to be stiff. They like to be accepted as male humans who are quite conscious of the pleasant and humorous side of life. There is a fiction that the clergy are easily shocked. They are not. They know people, both inside and outside, and they are not likely to be surprised at anything that turns up. They can maintain the dignity of their calling without sacrificing the common touch.

• *Since red is the color for the Holy Spirit at Pentecost and other similar occasions; and since Confirmation conveys the sevenfold gift of the Holy Spirit—what is the proper liturgical color for Confirmation?*

Either white or red is used for Confirmation. White is the festival color and is appropriate for any festal occasion in the life of the parish. However, our questioner is right about red being the proper color for a feast of the Holy Spirit and certainly Confirmation would qualify under that heading. Speaking for myself I prefer red and I believe it has a better Anglican background than white.

• *How should the candles on the altar be lighted? Which ones first? Also in what order should they be extinguished?*

Who can tell? Customs vary and, so far as I know, there is no authoritative method to be followed. My own preference with eucharistic candles is to light the Gospel candle first and extinguish it last on the theory that symbolically the Gospel light is the more important of the two. On the same theory the office lights on the Gospel side of the altar would burn longest, beginning with the one nearest to the cross. The same method would apply to branch candlesticks. Immediately the further question arises as to how this would work with two acolytes each handling a separate taper. In that case they would synchronize their movements so that the same candles would be lighted and extinguished on each side

at the same time—but they might well light the candles nearest the cross first and extinguish them last. Every candle is a symbol of the same truth that Christ is the light of the world. The altar cross represents Christ Himself. Therefore the candles nearest the cross might well burn the longest. After all it does not make a great deal of difference so long as all actions at the altar are performed reverently.

• *On page 74 of the Prayer Book we read "Let us pray for the whole state of Christ's Church." When was the word "militant" removed from this sentence?*

The word "militant" was dropped in the last revision of 1928. The Church has always taught that the Holy Eucharist is offered by and for the whole Church both in this world and in the world beyond. This is clearly indicated, for instance, in the Sanctus—"Therefore with angels and archangels and with all the company of heaven we laud and magnify thy glorious Name, etc." The word "militant" applies only to the Church in this world. It was not an appropriate place for it particularly when the following prayer offers a special petition for "all thy servants departed this life in thy faith and fear."

• *Is there anything in the canons which provides for the care of the Blessed Reserved Sacrament?*

Nothing in the canons. Reverent usage calls for certain conditions. The Sacrament should not be reserved in a place where it cannot be properly cared for. For instance, it is better not to reserve it in some isolated mission church where occasional services are held. There should be a suitable tabernacle or ambry to receive it. The consecrated elements should be handled only by the priest who places them or removes them. Carelessness in such self-evident matters of ordinary reverence is inexcusable.

• *Can you tell me when the services of Morning and Evening Prayer first appeared in the Prayer Book?*

They have been in every edition and every version of the Book of Common Prayer since the first Book of 1549. They are condensations of the Hour Services which were found in the medieval Breviaries. They were meant for daily use and were referred to as the Divine Services or the Daily Offices to distinguish them from the Liturgy or Holy Eucharist. They are of very great devotional value and should receive far more attention than the weekly choral setting on a Sunday morning which too often serves only as an introduction to a sermon.

ST. STEPHEN'S DAY, FIRST SUNDAY AFTER CHRISTMAS

GENERAL

EPISCOPATE

Bishop Voegeli Consecrated

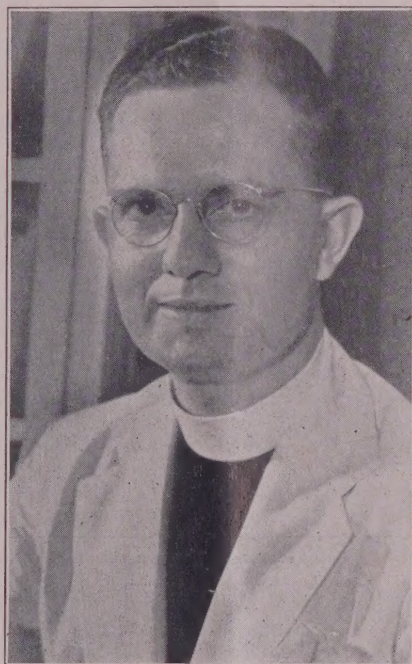
The Very Rev. Charles Alfred Voegeli was consecrated Bishop of the missionary district of Haiti on December 16th in St. Peter's Church, Morristown, N. J., by the Presiding Bishop, assisted by Bishops Washburn of Newark and Oldham of Albany, acting as co-consecrators.

Presenters included Bishops Ludlow, Suffragan of Newark, and Bishop Burton of Nassau. Bishop Washburn, who had ordained the new Bishop to the diaconate and the priesthood, preached the consecration sermon.

Attending presbyters were the Rev. Cuthbert A. Simpson of the General Seminary faculty, and the Rev. J. Foster Savage of Norwood, N. J. Bishop Larned, Suffragan of Long Island, was the epistler; Bishop Gardner of New Jersey, the gospeler.

The Rev. H. D. McCandless of Christ Church, New York, read the evidences of ordination. The Ven. William O. Leslie jr., read the notification of election by the House of Bishops. Bishop Gilbert, Suffragan of New York, read the litany.

The new Bishop of Haiti has been since 1938 dean of the Cathedral of St. Luke in the Panama Canal Zone.



BISHOP VOEGELI

Bishop Gray Ill

Bishop Gray of Northern Indiana is seriously ill in St. Joseph Hospital, Mishawaka, Ind., with flu-pneumonia and complications. After a second blood transfusion a slight improvement was noted, but his condition remains serious.

**Bishop Brinker in Charge
Of Western Nebraska**

Bishop Brinker of Nebraska was recently made Provisional Bishop of the missionary district of Western Nebraska to fill the place left vacant by Bishop Beecher, who retired this fall. A new Bishop for Western Nebraska will be elected this spring.

WEEK OF PRAYER

Churches to Unite in Observance

The Universal Week of Prayer, which is to be observed around the world during the week of January 2d to 9th, offers an opportunity for the Churches to engage in united and simultaneous prayer. The President for the third consecutive year has proclaimed New Year's Day a Na-

should be observed by all the churches of a community, under the sponsorship of the Ministerial Association or the Council of Churches.

The writer of *Universal Week of Prayer Topics for 1944* is the Rev. J. Harry Cotton, president of the McCormick Theological Seminary of Chicago. The general theme for the week is "The Power of God." The daily subjects developed by Dr. Cotton are as follows: Sunday, Power in Evil Hands; Monday, Evil's Hour in God's Eternity; Tuesday, The Self-Restraint of God; Wednesday, The Gospel of Power; Thursday, God's Strong Use of Human Weakness; Friday, Strength for the Day; Sunday, The Final Triumph.

INTERCHURCH

William Adams Brown Dies

The Rev. Dr. William Adams Brown died December 15th. He was one of the founders of the World Council of Churches. Dr. Brown was born in New York City in 1865, the son of John Crosby and Mary E. Brown. He was educated at St. Paul's School, Concord, N. H., received his A.B. and A.M. degrees from Yale University, graduated from the Union Theological Seminary in 1890, and was ordained a Presbyterian minister in 1893. He later received his Ph.D. degree from Yale and attended at various times the University of Berlin, Union College,

tional Day of Prayer. It is suggested by the Federal Council of Churches that the National Day of Prayer and the Week of Prayer be planned together and that wherever possible, the Week of Prayer

GLORY TO GOD IN THE HIGHEST
AND ON EARTH PEACE, GOOD WILL TO MEN

IN two brief lines, across two thousand years,
The angels tell us how
To win the thing we seek with blood and tears
Even now.

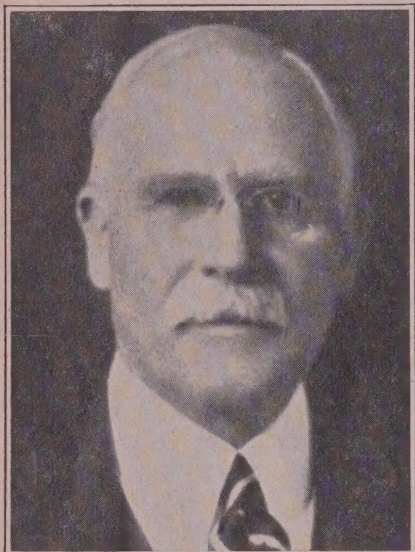
The first line is the premise, had we given
First honor to it, the second had come true;
Glory to God in the highest fashions heaven,
If we but knew.

The angels might have asked for worship there,
And then been dumb.
Where the Prince of Peace's glory is man's first care,
Peace will come.

DOROTHY LEE RICHARDSON.

the University of St. Andrews, Oxford University, and Columbia University.

Dr. Brown was a professor emeritus of the Union Theological Seminary, where he taught systematic and applied theology. Among his varied activities, he included a membership on the executive committee of the World Conference on Faith and Order, the presidency of the Near East College Association, and the chairmanship of the Department of Research and Education and the Department of Relations with Churches Abroad of the Federal Council of Churches. In the spring of 1942 Dr. Brown was one of four American Churchmen invited to attend the en-



DR. BROWN: *His influence will endure in Europe, Asia, and America.*

thronement of the Archbishop of Canterbury. The other three were Clifford P. Morehouse, editor of THE LIVING CHURCH, the Rev. Dr. Henry Smith Leiper, and Bishop Perry of Rhode Island.

Among the many books written by Dr. Brown are *The Case for Theology in the University*, *A Teacher and His Times*, and *A Creed for Free Men*.

Dr. Brown was head of the American section at the Oxford World Conference on Faith and Order in 1937, and he was a delegate to the Ecumenical Conference at Utrecht in 1938. This conference of Church representatives met for the purpose of framing a constitution for the World Council of Churches.

Dr. Henry Smith Leiper, American secretary of the World Council of Churches, in commenting upon the death of Dr. Brown said, "One who has had the privilege of working with Dr. William Adams Brown for thirty years can hardly overestimate the richness and profuseness of his contribution to the Christian Church around the world.

"The world movement for a united Christendom, as expressed in the World Council of Churches, owes him a tremendous debt, and his influence will endure in the minds and hearts of Christian leaders of all denominations in Europe and Asia as well as in America."

Foreign Missions Conference To Hold Jubilee Convention

Responsibilities and opportunities confronting the foreign mission enterprise in the post-war world will be discussed by more than a score of top-ranking religious leaders and mission officials when the Foreign Missions Conference of North America convenes in Chicago, January 3d to 7th, for its 50th annual Jubilee convention.

The Foreign Missions Conference is an association of more than 100 Christian foreign missions boards and societies with headquarters in Canada and the United States.

Topics of current interest scheduled to come up for consideration at the convention include the future of missions in China, India, Africa, and South America; racial implications in a world-wide mission program; preparation of youth personnel for overseas service; and the problem of literacy.

Dr. A. L. Warnshuis, former secretary of the International Missionary Council, which represents mission bodies in some 30 nations, will be chairman of the Jubilee convention. Dr. John R. Mott, honorary chairman of the International Missionary Council, and Dr. Robert E. Spear, mission leader and a former president of the Federal Council of Churches, will serve as honorary co-chairmen.

Convention speakers will include Dr. Stanley H. Dixon, secretary of the Conference of Mission Societies in Great Britain and Ireland (British counterpart of the Foreign Missions Conference); Bishop Y. Y. Tsu from China; Rep. Walter H. Judd, Republican congressman from Minnesota and a former missionary; Dr. E. Stanley Jones, noted missionary to India; Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains; Dr. J. W. Decker, secretary of the International Missionary Council; Dr. Tracy Strong, executive of the International YMCA; and Dr. Eric North, general secretary of the American Bible Society.

Conference on Religious Research Formed by Church Groups

A Conference on Religious Research has been formed by representatives of 18 interdenominational agencies.

The Conference will serve as a clearing house for research activities conducted by its constituent bodies as they relate to the impact of the war on the Church; Church responsibilities toward world order, foreign relations, and post-war planning; and personal and group problems as they affect the Church and the community.

In addition the Conference is expected to correlate study and research projects of the cooperating groups by avoiding possible duplication of effort and by locating gaps in the total research program of the various Churches.

Agencies participating in the Conference are the American Association of Theological Schools, Church Peace Union, Continuation Committee on Faith and Order,

Continuation Committee on Life and Work, Council of Church Boards of Education, Federal Council of Churches, Foreign Missions Conference, and Home Missions Council.

Also, the International Council of Religious Education, International Missionary Council, Missionary Education Movement, United Council of Church Women, United Stewardship Council, World's Sunday School Association, World Alliance for International Friendship Through the Churches, World Student Christian Federation, Young Men's Christian Association, and Young Women's Christian Association.



MR. JORDAN: *New head of Department of Promotion.*

NATIONAL COUNCIL

New Director of Department Of Promotion

Robert D. Jordan of Akron, Ohio, is the new director of the Department of Promotion of the National Council according to announcement by the Presiding Bishop. Mr. Jordan will take office on January 3d. He was nominated by Bishop Tucker and his appointment confirmed by the National Council at its December meeting, and Mr. Jordan has now accepted his appointment.

Mr. Jordan was born in Palestine, Tex., in 1902. He attended grade school at Muskogee, Okla., then went to the Shattuck School at Faribault, Minn., from which he was graduated in 1920. He attended the University of Virginia in 1920 and 1921, then returned to Shattuck as instructor in Latin and French for three years.

Employed by the Skelly Oil Company, Tulsa, Okla., for 14 years, Mr. Jordan started as a refinery employee and ended as division manager. During the last 10

years of his term with Skelly, he spent much of his time in sales promotion work.

In Pueblo, Colo., Mr. Jordan headed the local Community Chest with a successful record, then moved to Akron in May, 1943, to do sales promotion work for the Sieberling Rubber Company.

An Episcopalian all his life, Mr. Jordan was confirmed in Muskogee, Okla., by Bishop Thurston. He is married and has one daughter.

United Church Canvass More Widely Used

Bishop Hobson of Southern Ohio, reporting for the Department of Promotion at the December National Council meeting, stated that the United Church Canvass is being more widely used this year than last, and in larger cities.

It was also reported by Bishop Hobson that the report to the Church, following General Convention, was a very great success. The report was made in 74 dioceses, by specially appointed speakers. They all declared that they were warmly received and that they found everywhere a firm determination to meet the budget and to engage actively in Forward in Service in all its endeavors.

Canon Bridgeman Archdeacon of Syria

The Presiding Bishop announced to the December meeting of the National Council that he had received word from the Anglican Bishop in Jerusalem that the Rev. Canon Charles Thorley Bridgeman, who has represented the Episcopal Church in Jerusalem for the past 19 years, had been appointed Archdeacon of Syria.

Number of Students On American College Campuses

The Rev. Dr. Alden Kelley startled the National Council when he reported that there are now 1,100,000 students on the campuses of American colleges, as compared with 1,400,000 in 1941. Few supposed that there were so many. Of these, only 230,000 are civilian men, 450,000 are in uniform, and 420,000 are women. In ministering to them, local rectors are taking an effective part, in cooperation with the Division of College Work. Dr. Kelley reported also that 44 members of the Episcopal Church of Japanese ancestry had been relocated in colleges.

Resettlement of Japanese-Americans

The Rev. Dr. George A. Wieland, director of the Department of Home Missions, gave an interesting report to the December meeting of the National Council. He devoted much of his report to the work among Japanese-Americans. The Churches are cooperating with the government in getting these citizens out of the relocation centers as quickly as possible. The Churches help by preparing industries and communities to receive the

Japanese-Americans, finding employment for them, and aiding them to adjust themselves.

To date, 16,000 Japanese-Americans have been re-settled in private employment; 5,000 are out of the centers on seasonal employment passes; and 10,000 are in the United States armed forces. Of these, 5,000 were in the forces before Pearl Harbor; the other 5,000 have enlisted since December 7, 1941.

Dr. Wieland stated that the Federal Council of Churches is very active in the relocation work. The Episcopal Church has loaned three Japanese clergymen to aid in the work, in this way continuing the ministry of the Church to these citizens.

Bishop Keeler of Minnesota added an interesting piece of information. When

recently in the Hawaiian Islands, he was told that when the 18-year-old enlistment was arranged, the authorities expected an enlistment of 1,500 Japanese-Americans. The present total enlistment from Hawaii is 8,000.

Presiding Bishop's Fund For World Relief

The National Council at its December meeting heard the report on the Presiding Bishop's Fund for World Relief. From January 1st to December 1st, 1943, the Fund has received and distributed the sum of \$113,218.16, which includes the gift of the Woman's Auxiliary of \$25,000. Thirty different agencies and pieces of

The Christian Church Today

"In response to an inquiry of Bishop Gray, Suffragan of Connecticut, president of the Church Congress, President Roosevelt and Wendell L. Willkie have defined what they believe to be the functions of the Christian Church in the world today. Both the President and Mr. Willkie are Churchmen."

Mr. Roosevelt states: "The history of the Church in this country is an essential part of our history as a nation. In all previous national crises men of religion have stood beside their fellow men and stood in the front ranks: the preacher was with the pioneers who rolled back the frontier; he was with the men who carried guns at Lexington and Gettysburg and Chateau Thierry. To minister to the soldier who lies wounded and eager for the sight of home, to offer the final consolations of religion to the dying—these have been, and still are, the holy privileges of the chaplain. To maintain a high resolve on the home front—a resolve based on spiritual values both on the field of battle and in the councils of peace—this has been, and still is, the supreme duty of the Church Militant."

"In these days of struggle which try every soul and every institution and every tradition, we are all in desperate need of a light that is not of men. May God grant that the Church will not fail in providing that light in our present darkness. For if we lack spiritual guidance for our immediate problems and set our feet in consequence upon obscure ways, our children shall wander for long years in a moral wilderness."

* * *

"Spiritual and moral values, now dormant," says Mr. Willkie, "must be revived and translated into economic, social, ethnic, and political democratic realities in order to attempt to justify the blood, the hope and the trust which has been expended during these bar-

barous years. It must be the Church's daily task to stimulate, encourage, and satisfy the democratic ferment now awakening throughout the world; for only in this way will the hope ripen into confidence, and trust deepen into conviction."

"The Church today has an unexcelled opportunity to exercise and develop leadership through both its clergy and laymen. For during the period immediately following the close of the military phase of the war, new patterns of human conduct will be measured and established."

"At the close of World War I, we saw a cruelly wounded world turn defiantly against formal religion. The "Lost Generation" emerged. As the postwar demoralization grew, spiritual symbols were discarded and accepted religious guides were ignored. The lack of moral and ethical stamina warped the judgment of individuals and distorted their actions; rightful burdens were rejected. And as the post-war years ripened into the pre-war years, it became apparent that the Church had lost ground."

"In the present critical hour in the long history of religious democracy, the trend toward unity among organized religious groups is a heartwarming sign that once again the Church is in the vanguard of the march forward."

"Particularly in the treacherous, degraded, allied fields of race hatred and nationalistic megalomania—dual philosophies antipathetic to all religious teachings—the Church must lead a ceaseless, victorious fight for justice, moral and social."

"I am convinced that this is the time for the Church to rediscover, reassess, and reaffirm its ideals and convictions. As one who looks into the future with hope and confidence, I believe that now we must make a deliberate choice—whether we will translate our verbal declarations of faith into tangible deeds of action or whether we are content to forfeit our right to keep faith with the future."

work have been helped by the fund, in amounts varying from \$25 designated for the Rev. K. H. T. Ting in China to \$28,-827.46 for the Church Committee for China Relief.

Work in War Industry Areas

The Rev. Almon R. Pepper, director of the Division of Christian Social Relations, reported to the December meeting of the National Council that there are at present 28 Church workers in 21 dioceses, engaged in work in war industry areas. In addition, help is given to 24 interdenominational workers in 10 states.

Indian Survey in Process

The Committee of Reference reported to the December meeting of the National Council that a survey of the Indian work in South Dakota and Minnesota is in process. Bishop Peabody of Central New York, chairman of the Committee, said that the Committee expects the survey to be finished in time for a report to the February meeting of the Council.

Resignations

At the December meeting of the National Council, two resignations were announced: that of Deaconess Harriet H. English of the Virgin Islands, and that of the Rev. George Jones of Alaska. These were accepted with regret and expressions of appreciation of the fine work done by both missionaries.

All the New Members Of National Council Present

All the new members of the National Council, elected since the last meeting, were present at the December meeting of the Council. They constitute almost a third of the total membership of the Council. The new members are: Bishop Carpenter of Alabama, Bishop Moore of Dallas, the Very Rev. Dr. Elwood L. Haines of Kentucky, the Rev. John E. Hines of Texas, the Rev. John Huess of Chicago, Jackson A. Dyckman of Long Island, E. Townsend E. Look of New York, Alexander Whiteside of Massachusetts, Mrs. John E. Hill of Pennsylvania, and Miss Anne W. Patton of California.

RACE RELATIONS

Annual Message of Federal Council

Citing the evils of racial segregation and of racial discrimination, the Federal Council of Churches in its annual race relations message called upon all Christian people to be "unprejudiced and wise enough to bridge and cross the chasm of racial isolation and segregation."

It also urged that Churchpeople "vigorously oppose" all policies and practices of racial discrimination in the armed services and in employment in industry.

One of the most pointed official state-

ments on race discrimination ever issued by the Federal Council, the message declared that "the growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction."

Anti-Semitism, ill-treatment of Negroes and Japanese Americans, and race riots in widely separated places were cited as evidences of the necessity for immediate and effective action.

ALLIED NATIONS

Declaring that the cause for which we are fighting is that of millions of men and women of many nations and races who are resisting tyranny, the message pointed out that of these people, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. "We must remember without regard to racial distinctions that China, India and other eastern and western nations are our allies. We cannot achieve a coöperative world order without them—nor should we!"

Warning that we may win the war but forfeit the peace unless we "weave interracial respect and coöperation into the fabric of our thought and life," the message declared that "we must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race."

"There must be a change on our part not only of policy but of manner; not only of behavior but of heart," the statement continued. "For in this conflict in which every race is involved and in which free-

dom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries vital community, irrespective of color, or cultural heritage. . . . We must demonstrate in life the peace and good will among all classes and races which we so ardently profess."

The race relation message is designed for use by churches and church groups as part of an educational effort culminating in Race Relations Sunday, February 13, and during the month of February, designated as Brotherhood Month by the Federal Council of Churches.

UNITY

Commission Appointed

An unofficial report names the following as the new members of the Commission on Unity:

Bishop Strider of West Virginia; Bishop Gardner of New Jersey; Bishop Oldham of Albany; Bishop Keeler of Minnesota; Bishop Washburn of Newark; Dean Dun of Episcopal Theological School, Bishop-elect of Washington; Canon Theodore Wedel of Washington; Dean Zabriskie of Virginia Theological Seminary; the Rev. Leicester Lewis; the Rev. Canon Rankin Barnes; the Very Rev. Claude Sprouse; W. L. Bathis; J. C. Spaulding; Alexander Guerry; James G. Mitchell; Theodore Greene; H. T. Foulkes.

The list is believed to be accurate except that it omits the name of Bishop Fenner of Kansas, whose reappointment was announced at General Convention. However, it is not as yet known whether all the appointees have accepted.

ICE STORM IN A YEAR OF WAR

UNEARTHLY shines our world today,
The crystal trees are frozen fire,
And the sick heart grows young to say
Here is the ultimate of desire.

Here is a vision of the true
Spirit—high above all hate,
A day immortal from the blue,
Pristine and immaculate.

Beauty is here on soundless feet;
The living world encased in ice
Is held in silence cold and sweet
By winter's sudden artifice.

Unsmirched and radiant, the wood
Sings to the mind heartsick for home;
Here is your healing and your good,
Here is your heaven, Come, O come.

VIRGINIA E. HUNTINGTON.

CHINA

A Word From Shanghai

By MONTGOMERY H. THROOP

"A repatriate on the Gripsholm, Fr. Throop has spent more than 35 years in Shanghai, where he was professor of English literature and Old Testament history and dean of the theological school at St. John's University. For more than 23 years he has served as LIVING CHURCH correspondent for Shanghai.

★ The outbreak of war in December, 1941, cut off the American missionaries and the Chinese Church from all physical communication with the mother Church. In Shanghai not only were we ignorant of what was going on at home, but our financial support was also suddenly removed. This was serious for both Chinese and American staffs, clergy, catechists, Biblewomen, and teachers. Fortunately the Chinese Church was largely prepared to meet this emergency. An able Chinese Bishop, the Rt. Rev. E. S. Yu, had been elected and consecrated, who could and did unify and guide and stimulate the efforts of the native Church. Furthermore, a movement towards complete self-support had been started some five years previously, so that the necessary machinery was at hand, plus some experience. So for the foreign missionaries, the rents on some Shanghai real estate that belonged to the mission was available, and we were able to make both ends meet by dismissing household servants whose wages we couldn't pay any longer, and by boarding at the dining rooms of St. John's University or St. Mary's Hall, on Chinese food. After some months a scanty living allowance was received through the Swiss Consulate-General in Shanghai.

After December 7th all American clergy ceased conducting public services for the Chinese in order to avoid further embarrassment to the native Christians, whose one hope of being allowed to continue Church life lay in claiming to be a Chinese, not an American Church. In Shanghai, and in some other places this claim was allowed and the congregations were permitted to continue using the church buildings. In other places the churches were closed or appropriated to other uses, and the congregations met in other places—some large family mansion or a school building. Everywhere the Church is holding on, and in some parishes phenomenal increases in membership have occurred.

CURRENCY

Immediately upon the outbreak of the war the Japanese took control of the International Settlement, and shortly after they proclaimed that the paper currency issued by the Chungking government banks would no longer be current in Shanghai, and that those who held such bank notes might exchange them for notes of the puppet government bank (Central Reserve Bank) at the rate of two for one. A similar exchange was applied to all

bank deposits and negotiable securities. Thus at one stroke the endowments of many of our parishes were reduced to one-half of what they had been. Before long the C.R.B. dollar began to depreciate. The new dollar would not buy as much as the old; an egg which in December, 1941, cost 40 or 50 cents was worth \$3.60 when we left Shanghai. We heard that on the black market one Chungking (fa-pi) dollar exchanged for six C.R.B. dollars. This monetary inflation made living very difficult for all Church workers.

During the winter enemy aliens were deprived of motor cars, cameras, field glasses, and radio receivers, and in the spring they were obliged to register at the local police station, and thereafter always to carry identification cards and wear red arm-bands. Intended to be a badge of humiliation, they were generally objects of admiration and envy on the part of Chinese and neutrals. A French consular officer, when stopped on the street by *ronin* and asked why he was not wearing his red arm-band, replied, "Because I have none, but I wish I had!"

ST. JOHN'S UNIVERSITY

The most wonderful feature of the Japanese occupation of Shanghai was that St. John's University was allowed to go on and the foreign teachers in it to continue teaching till January, 1943. In all of occupied China it was the only Christian institution of higher learning that kept its doors open. One inevitably asks, "Why?" The reason is probably not simple but manifold. Some of the causes, I think, are: (1) Other Christian universities had registered with the former national government, so they could not register with the new puppet government, set up at Nanking, without taking sides against their own legal representatives. Consequently, rather than be put in such a position, they closed. But St. John's University, having never registered, simply continued as an unregistered institution, and maintained a completely non-political policy. (2) A Chinese president, in succession to the Rev. Dr. F. L. H. Pott, had been appointed some two or three years before the war between Japan and America began, and the control of the University had been turned over to a Chinese board of control. Thus St. John's could claim to be a purely Chinese institution. In order to give no excuse for any Japanese faction to take over the plant, the university continued constantly in session through all four seasons. This lack of any vacation involved considerable strain for both teachers and students, but the former, both Chinese and American, were willing to put up with anything in order to save the institution, and the latter were eager to receive their degrees as soon as possible, so there was no grumbling. (3) So many and so influential were the alumni of St. John's that even the Japanese saw that it would be impolitic to close it. (4) Different Japanese factions (the army, the navy, the gendarmerie, and the municipal puppet gov-

ernment) each eager to secure the St. John's campus for its own exclusive use, blocked one another's efforts to appropriate it. (5) The Japanese civil government, wishing to appear liberal and benevolent in the eyes of the world, left one Christian educational institution open, to rebut the charge that they had closed them all, just as they allowed five or six Americans to remain at large in Tokyo that they might say that no more than the American government had they interned all the enemy aliens.

INTERMENT

In February, 1943, some 14 months after the outbreak of the war all the Americans and Britons in Shanghai were confined in concentration camps or "Civil Assembly Centers," as they were called. Two days before interment we were permitted to send in four parcels—(1) a bed, (2) a bundle of bedding, (3) a steamer trunk with clothing and supplies, (4) another steamer trunk. And on the day itself, February 15th for most of the members of the American Church Mission, we gathered at the Municipal Drill Hall, each with two suit-cases and a thermos bottle. Then in groups of about one hundred we marched out five abreast and down the streets to the water front. The way was crowded on both sides with sympathetic Chinese and neutrals, many of whom rushed out at some danger to themselves and helped the older and weaker internees carry their bags. Across the river we were transported to Pootung, which is to Shanghai as Hoboken to New York. Landed on the other side we had almost half a mile to walk and no vigorous young friends to help us.

Our place of confinement was the compound of the British-American Tobacco Co., containing four large warehouses and a machine shop and power plant. In all about 1500 men were taken in, about 1,000 British, 500 Americans, and 25 Dutch. For sleeping quarters the different nationalities were separated but we all ate together and played and prayed together. Within the barbed wire enclosure all affairs were managed by the internees through their representatives and elected leaders. We cooked and served our own meals, cleaned and repaired our quarters, leveled and laid out our athletic field, tried and punished malefactors, bought and sold additional supplies in a canteen, organized an orchestra and glee club, and established and ran a library and university. It was a most interesting society in which we found ourselves; we were thrown into the closest contact with all sorts and conditions of men—Roman Catholic priests and Jehovah's Witnesses, bank managers and convicted embezzlers, university professors and beach-combers, ex-sailors and soldiers and policemen, men with wives in America, with Chinese or Russian wives in Shanghai, and with so-called common-law wives. The whole gamut of male society was there, and almost all of them proved to be interesting and friendly.

The religious activity in the camp, exclusive of the Romanists and Jehovah's

Witnesses, was a completely united effort. Holy Communion was celebrated every Sunday morning at seven o'clock (daylight saving time). On the first Sunday of each month it was administered by various Protestant missionaries, on other Sundays by the Anglican clergy, headed by Bishop Craighill of Anking, and including two American and two British priests (S.P.G. missionaries from Shantung). On the first Sunday of each month an Anglican would conduct the ten o'clock service and preach, while on the other Sundays a free-church minister would officiate. This united program resulted in more cordial relations between the other denominations and the Churchmen, and in increasing approximation to real liturgical worship on the part of the former, and a greater respect for and interest in Christianity on the part of the previously indifferent multitude.

There were certain hardships which we all underwent in the internment camp but all of us recognized that in many ways it had been eminently worth while. We had a wonderful sense of divine nearness and protection. We had an unusual opportunity to minister to men of our own race and nationality who would commonly be inaccessible. We had more time for the study of Chinese language and history and philosophy, and of the Bible, than ordinarily. And when the day of our release arrived we experienced a joy such as we had never known before.

KOREA

First Native Bishop

By BISHOP LITTELL

The Anglican mission in Korea is strong. It has trained many native priests and deacons who are carrying on bravely under the heavy yoke of Japanese oppression.

About two years ago the Rt. Rev. Alfred Cecil Cooper, who had been Bishop of Korea since 1931, after a period of persecution ending in imprisonment, was deported to England. A letter from him recently received in this country tells of the consecration on Palm Sunday of the first native Bishop of Korea by the Japanese bishops of the Nippon Seikokwai.

Here are two significant paragraphs from Bishop Cooper's letter. "As you know, before leaving I made Fr. John Kudo my vicar-general, his official title being 'Kyo-ku-cho,' i.e., diocesan administrator. After our departure the police and military authorities continually inquired why no bishop has been appointed and whether the Church in Korea was still being 'controlled' by an Englishman. The Korean clergy and faithful also felt keenly the lack of a bishop. Finally, with the consent of the great majority of the clergy and faithful, the five 'archdeacons' in Korea requested the Japanese bishops to consecrate John Kudo. This took place in Japan. On his return, at a ceremony in the cathedral on Palm Sunday, government officials were present and expressed satisfaction, and the Church generally is happy at the solution. Since I left Korea, Bishop Kudo seems to have shown the

greatest discretion and wisdom in face of all kinds of difficulties, both from within and without the Church.

"But the knowledge of all that has taken place during the past two years gives us fresh inspiration and energy in our prayers. Both Bishop Heaslett and Fr. Arnold point out what we have before emphasized, namely, that looking back we may well see 'the finger of God' guiding the Church through paths which at first sight seemed both bitter and disastrous, but which we now see to have been for her salvation. All the bitterness and sorrow can now be seen in its true perspective, and we can thank God who never fails them who trust in Him."

ENGLAND

Crime and Punishment

British Church leaders have not taken a prominent part in discussions on the punishment of war criminals, because they realize the difficulties of the problem and are anxious to avoid the dangers of encouraging a policy of vindictive revenge, the Archbishop of York, Dr. Cyril Forster Garbett, declared in a speech before the House of Lords.

Listing outrages reported to him as committed by the Germans in Russia, the Archbishop asserted that the primary concern should be to punish leaders who have been responsible for the atrocities.

"We want to get behind the people who have actually carried out the atrocities," he stated. "We want to get, most of all, the men who have corrupted and perverted the youth and manhood of Germany, and who are responsible for these crimes."

He declared that if Hitler and Himmler escape to some neutral country, while their subordinates suffer at home, "it would be a monstrous outrage against justice."

"It is our duty, and that of the Allied governments," he said, "to do everything in our power to stop these ways of escape."

The primate warned against an indiscriminate indictment of the whole German nation, declaring that "if we adopted unconditionally the policy advocated by Lord Vansittart, it would mean that for years we should have to be shooting people in Germany."

"The people in England," he added, "would not stand such indiscriminate executions and we should leave behind us a legacy of hatred which would endure for generations and which would hinder any permanent settlement of Europe."

Chester to Raise Entire

Missionary Fund

When the bishops of China made an appeal for \$60,000 for post-war plans, the Missionary Council of the Church of England endorsed the appeal, and missionary societies agreed to provide \$12,000 for five years. Chester diocese, however, has decided to shoulder the entire burden and to raise \$6,000 in six months. So confident of success are diocesan leaders that arrangements have been made for

the sum to be received by the Bishop of Chester at a special ceremony in Chester Cathedral in June.

Plan Royal Air Force Chapel In Westminster Abbey

Plans to dedicate a Royal Air Force Chapel in Westminster Abbey as a memorial to air crews killed in the Battle of Britain are being discussed in London.

The chapel will contain an honor roll of those who gave their lives in the war. Stained glass windows depicting the squadron's armorial badges will be installed. A bomb hole in one of the walls will remain as an appropriate feature of the memorial.

CANADA

Church Group Favors Controlled Economy

Production for profit must be subordinated to the needs of the less privileged peoples of the earth, according to a pronouncement on social reform and justice issued in Toronto by the Council for Social Service of the Church of England.

Asserting that human affairs must be so organized that both freedom and fellowship in a controlled economy may be secured to all, the statement declares:

"However difficult, this can and must be accomplished if the welfare of less privileged people and the securing of peace is to be maintained. It can be accomplished only with the consent of the governed within each nation and through the acceptance by both governors and governed alike of the principles of the Gospel of Christ, which recognize such freedom and fellowship as the natural right of all the children of God."

One major area in which this will have to be accomplished, the statement says, is in "the right ordering of employment and leisure and in the relation between free enterprise on the one hand and public control or direction and/or ownership and public works on the other. These ought not to be regarded as antithetical. Rather will there have to be an integration of both."

GERMANY

"Punishment From God"

Chain letters asserting that the bombing of Germany by the allies is a "punishment from God" are being widely distributed in Berlin, according to reports reaching Stockholm from the German capital, Religious News Service reports.

Circulated surreptitiously, the letters quote passages from the Bible to prove that the bombings are not due primarily to British and American air squadrons, but are a means through which God is severely punishing the German people.

Several German newspapers have warned that it is a political offense to print or circulate such letters, and have urged recipients to deliver them immediately to local authorities.

PHILIPPINES

Direct News From Nuns After Two Years' Silence

The Sisters of St. Mary, Peekskill, N. Y., have received direct news of their missionary sisters in the Philippine Islands, after a silence of more than two years. A letter, signed by the Sister Superior of the mission in Sagada, states that the American Sisters have been at the internment camp in Baguio since June, 1942, that they are safe and well, and that they have had a daily Mass since October, 1942. The native sisters are still in Sagada. The letter was typewritten, on the official paper of the internment camp, and was dated August 17, 1943. It was postmarked Manila, September 25, 1943.

ARMED FORCES

Southern Chaplain Plays Santa To Servicemen in Alaska

A ski-going chaplain, hailing from the Deep South, is playing Santa Claus to service men stationed in the icy Alaskan wilderness north of Nome. He is Capt. Julius A. Pratt, formerly of St. Andrews Church in New Orleans.

Chaplain Pratt travels some 35 miles per week on skis or behind a dog-team. He carries with him a portable altar, Bible, and a change of warm clothes. Once, Chaplain Pratt relates, the thermometer dropped so low that his communion wine froze solid.

Last year, when he played Santa Claus, he had a sleigh drawn by live reindeer. "People remarked that it was the first time they ever had known a Santa Claus with a southern accent," Capt. Pratt said, "but I told them I was from the South Pole."

Soldiers' Views

¶ *The Rev. L. B. Hastings of St. John's Church, Milwaukee, Wis., keeps in touch with the service boys from his parish, who are scattered all over the world. Excerpts from some of the letters he receives in answer are printed in mimeographed form and mailed to all his boys.*

From over the Pacific: "I thank you much for your letters. We can thank the postal employees all over the world for doing such a grand job in handling the mail. I want to take this opportunity of thanking you and the V. G. for the medal you sent me. I agree whole heartedly with you that it may not stop a plane in a power dive, but it will help me remember my parachute. How I crave peace and quiet in the world, but realize that in order to survive in this world we must be militant to keep our ideals from being trampled in the dust. In the short time that I have been in the Navy I have been half way around the world. I have come to realize many things through hardships I might never have experienced any-

where else. Most of all I realize fully what a home means, and what infinite value lies within a family. A man even surrounded by hundreds of friends is always lonely, when away from those he especially loves. I derive comfort from the Sunday services. They help much in my lonely moods. Well, Father, thank you again for your letters, and your interest, and I trust that you are well."

From a soldier: "You must be pretty busy keeping in touch with us boys, but I assure you that it is appreciated. I am not afraid to bet that after this war is over I will start right back and be in church every Sunday. This army life makes a lot of fellows change their minds on their outlook of life."

From a Marine in the Pacific area: "If I could only impress the people of the parish with the fact that we need more than verbal prayers. We need your whole hearted support! I don't mean to buy a bond, or knit a sweater, or dance with a Marine at the USO. If I know that the people at home are doing all they can, not only for us, but for one another, I won't mind having one less shell for a gun, etc., etc. You have no idea how disheartened a man can be when he finds the people he is supposed to protect are nursing foolish hearts."

From another Marine in the Pacific: "Well, I heard that — is on his way over. I was hoping he would not have to come, but now that this has happened I would like you to pray extra hard for him. Will you do this for me, I am a seasoned old sea dog, (20 years old) and this life isn't so strange and hard for me, but it will be hard for —. After a while you cease to care and then it is not so tough. Well, Father, I will close. Take good care of yourself, and write me real often."

From a Jamaican in Florida: "They expect to camp 900 Jamaicans here and we have 400 at the present time. There is no church and, therefore, we feel like sheep without a shepherd. We are asking you to pray for us, although we know that you would do this without being asked. All the boys send their love and best affections."

Manual of Prayers

The War Commission of the diocese of Pennsylvania has compiled a manual of prayers for use in wartime, which is published by the Episcopal Tract Society of Philadelphia. It contains a service for presentation of the War Cross, a Memorial Service for those who have died in the armed forces, a service for the dedication of a Roll of Honor or a Service Flag, a service to be used with the dying, a service for the Burial of the dead.

The manual also contains a number of special prayers: for the sick and wounded, a parents' prayer for a son in service, for the missing, for war-bereaved, in time of anxiety, for families, for Women's Auxiliaries to the Forces, in aircraft or submariners, merchant seamen, a combatant's prayer, in battle, a chaplain's prayer, before going into action, etc.

RELIEF

Friends' World Service

Reports from the American Friends Service Committee tell of the remarkable work they are doing among the distressed peoples of the world. In China members of the Friends Ambulance Unit have been doing relief work for the victims of the famine in Honan and Shensi provinces. Many of these victims have been removed from the famine area by a relief transport which takes refugees from Honan westwards and then returns, bringing with it much needed cargoes of grain. Several other members of the unit have been giving medical aid to people living in little settlements near Ping Min in Shensi province. In their report they give an amusing account of their attempts to vaccinate the people of these villages. "Women and children particularly, but quite often men, would be seen flying into the fields, walls and ditches offering no obstacles. Huang, not far behind, and mounted on his cycle, would chase after in another direction. Words followed hot and strong until the victims submitted. When most of the people of the villages had had the injection, it was then possible to gather a crowd to whom Huang and An Min would talk again, explaining the advantages of vaccination. Everyone would agree, thinking what fools the folk were who ran away, little realizing that they themselves had taken fright."

NORTH AFRICA

In North Africa the Friends Service Committee is preparing a protected residence for refugees whose health is such that they cannot immediately take jobs. Another service of the Algiers office concerns the repatriation of the 500 to 600 refugees expelled from Tripolitania and Cyrenaica by the Italians during the summer of 1942. A personal letter written by one of the Quaker workers describes the attitudes of these families. "They are impatient to be off, and do they have faith in Americans! It is a frightening thing when one sees the expectations they have in us. When one family heard that a 'Mission Americaine' was coming to town, they naturally assumed they were to leave on the morrow and packed their bags. It was natural for them to do that, for America is the land that gets things done. . . . It is hard for them to believe that we ourselves have difficulties in doing the things we sometimes want to do, with the best will in the world." During the months of September jobs were found for 301 refugees with the United States Army and with French firms, work clothes were distributed to 117 civilians, assistance was provided to 203 Italian families whose bread winners have been interned, and some 54,300 francs of committee funds were distributed to these families and as advances and grants to refugees who had not yet received their first wages. Food was also distributed through local public and private religious agencies caring for children.

Christ's Mass

By the Rev. Duncan Fraser

Canon, Cathedral Church of St. John, Providence, R. I.

EVEN this war is adding new patterns to the mosaic of our Christmas memories. Two letters from soldier-parishioners, describing their Christmas, 1942, have permanently enriched the festival in my mind. The first letter described Christmas somewhere in India last year when Chet attended Midnight Mass in an Anglican church beneath a tropical moon. It was wonderfully unlike any other Christmas he had known, but he met the Christ Child there just as he would have met Him at home. The other letter was from North Africa, where the only celebration of the day which Jim had was the singing of carols with his men. He wrote that through the day his mind returned to our children's Christmas tree and the song of Philips Brooks he had sung there as a child: "Wonderful Tree."

How great a part of Christmas lies in the little lovely memories of other Christmases. Each of us has his own gallery of favorite pictures which enrich every new Christmas with increasing beauty. Four such pictures warm my heart as I try to prepare to meet our Lord again at the Manger.

SAINT SULPICE

Paris was unusually quiet and beautiful on Christmas Eve 1926 as I walked from the Boulevard Saint Michel to the Place Saint Sulpice. There was no snow in the mild air, but the stars hung low over the city that night, and the Peace of God was there. As I turned from the Rue Vaugirard the great organ of Saint Sulpice grew louder. From ten-thirty until midnight Widor improvised as only the great Frenchmen improvise on the organ. When midnight struck, the choir, invisible behind the high altar, began Adam's "Noel"; then an amazing thing happened. From the sacristy came a procession of clergy and servers to every altar in the church, and simultaneously Mass began at 20 altars while the choir sang, not the music of the Mass, but Latin and French carols. Liturgically, it was preposterous, but at the time it was heaven, with sacring bells of many tones chiming from 20 altars. Communion was administered from every altar. No sooner did one priest end his last Gospel than another took his place for the next Mass, so that the Christmas Thanksgiving continued until noon. Small wonder that the thought of Reveillon held no attraction as I walked on air back to my pension.

OXFORD CHRISTMAS

Christmas, 1930, at Oxford was just as beautiful, but there was frost in the air. Even so, a rose was blooming outside the Church of St. Mary and St. John on Ifley Road when I went from the Mission House to the first Mass on Christmas morning. The Cowley Fathers had kept the midnight watch by themselves. Even their house guests were not invited to the

chapter Mass. But how similar the Christ-Mass at Saint Sulpice and the one on Ifley Road! Not only the ceremonial was much the same, and the boys' choir sang carols, but even in the morning light the service had the same restrained joyfulness as I had found at Saint Sulpice; a little more austere, a little nearer what Saint Sulpice must have been two centur-

ies ago. But so stately and natural it was that one could believe the tale, apocryphal no doubt, that when Pope Benedict XV asked the future Pope Pius XI, on his return to Rome, where Mass was most beautifully sung in England, he was told that it was at the Cowley Fathers' church!

No greater contrast could be imagined,

Peace on Earth

By the Rev. B. Z. STAMBAUGH

"GLORY be to God on high, and on earth peace,—good will toward men." These are the words of a refrain from the most wonderful song ever heard,—the song of the angels on the night of our Lord's birth.

For two thousand years the minds, the hearts, the lips of men have responded to that heavenly song. For two thousand years we have loved and worshipped Him whose earthly nativity that song proclaimed.

The declaration of peace! That was a tremendously significant thing. All through the ages men had been declaring war, and had been thinking of God as One who declared war. Hebrew history had been a long record of religious wars,—war against Pharaoh, —war against the Amalekites,—war against the Philistines,—war against the priests of Bael,—war against Babylon,—war against Antiochus Epiphanes. But here God was declaring peace.

All through these hundreds of years since God declared peace, however, we have kept on making war. Peace has not come. Now, at Christmas time, we celebrate anew the birth of the Prince of Peace, and renew our pledge of allegiance to Him and to His cause. Yet at this very moment millions of us are locked in mortal conflict, and the whole earth flames with the inhuman savagery of the greatest of all wars. Death rains from the skies throughout those lands that have been the very cradle of our race. Christian nations are struggling against Christian nations. Never has war been so utterly horrible as it is today.

Why has not peace come? Why do our hearts fill with bitterness at the very words, "Peace on earth?" Why does not the promise of the angels' song fulfill itself?

Mainly, I think, because it was never intended to fulfill itself. We seem to have allowed ourselves to be misled by a defective translation. "On earth peace,—good will toward men," says our beautiful King James Version.

"Among men of good will," says the Revised Version, a little more accurately. Yet the shades of meaning elude our English phrases. "Among men of His good pleasure," has been another good way of putting it. Still better would be a very free translation,—
"On earth peace, through men devoted to the fulfilment of His good will."

God proclaimed peace, not as something coming down from above, like Santa Claus through the chimney, but as something to be won by the co-operation of mankind with God,—
"Peace on earth through men's fulfilment of God's good purpose." That is the message of the Holy Communion on this Christmas Day.

You and I can find peace only as we seek it in the fellowship of God. Industry and society will find peace by learning to please God in mutual understanding and sympathy. Nations can find peace only by learning to be generous and coöperative, especially in those times of truce that come between our raging insanities.

It has to begin in a small way, in the hearts and characters of ordinary people. It began that way long ago, in a manger in the stable of an inn, at a little town of Judea where a peasant girl's Baby lay asleep. It must begin in our individual lives, as we allow the Redeemer to be born anew in our hearts.

For the manger is still His throne, from which He rules a Kingdom that has no soldiers, no warships, no tanks, no bombing planes,—not even a policeman,—a Kingdom of good will among men who seek the achievement of His purpose.

The altar is the sign of the manger. There He offers Himself for us. The manger is the lowliest of all tables, where the humble servants of mankind take their daily food. And the altar is the noblest of all tables, where those who are humble enough to be the servants of men are fed on the heavenly food of that Life which began in the Manger of Bethlehem.

although it completed the picture of an English Christmas, than to leave the Ifley Church for the morning service at Christ Church Cathedral. Here was Dickens' England, or at least what Washington Irving described. At ten o'clock the cathedral was filled with the dons and their ladies for matins and sermon. Do not smile. It was different, but it was Christmas, too. The Christ Child was there although the service seemed a bit high and dry after the restrained joy of Ifley Road.

Another picture completes this gallery of "Old Masters," although many Christmas Eves fill up other niches of memory. This time snow was on the ground as I left Saint Francis' House in 1932 with the priest who was to say the Midnight Mass for the Sisters of Saint Anne on

Craigie Street in Cambridge, Mass. I was a deacon, so I was appointed to serve and to assist at Holy Communion. I had been in retreat for nearly a month and I was bubbling over with good spirits, finding it difficult to stop talking after my prolonged silence. But how can I describe the wonderful silence of that Midnight Mass in the little chapel where our Lord came to us in great simplicity as we knelt on the stone floor. Surely the Manger was not far away. As we walked back to the Charles River, crunching the snow under our feet, Saint Sulpice and Ifley Road seemed very remote. Yet their pictures were even then in my mind.

These will be in my thoughts this Christmas Eve. Yet perhaps even more vivid will be another picture which I have

seen only through the eyes and words of that conjurer of beauty, Walter Pater. Towards the end of his *Marius the Epicurean* Pater describes the Christmas Mass in the Caecilian Catacomb of Rome in the second century. As I approach the altar to meet my Lord I shall try to remember the wonder and joy which seized Marius as he saw his first Christian service. I hope I shall feel the same thanks which made those young deacons so awesome to Marius when they answered the bishop's "Lift up your hearts" with "We lift them up unto The Lord." No doubt Chet and Jim will know another thanks as they remember last Christmas while they celebrate this one in China and Italy.

"A Little Child Shall Lead Them"

A Christmas Meditation

By the Rev. E. Clowes Chorley

IN MANY current books, reviews, and the more serious magazines writers tell us that the modern world is absorbed in getting and spending; crassly material; a world smitten with the plague of gold where

Each soul is worth so much on 'Change,
And marked, like sheep, with figures.

That the modern man cares nothing for the things of the Spirit; that he is pessimistic, sophisticated, cynical. It may be so, though such sweeping generalizations are never wholly true.

But there is one day in the year when men rise above material things and glimpse eternal values. *That day is Christmas Day.*

On this day a wonderful thing happens. The thought of this blasé world turns to a little hill-side town—the little town of Bethlehem lying so still in its deep and dreamless sleep while the silent stars go by; a town least among the thousands of Judah, yet the meeting place of the hopes and fears of all the years. From lip to lip the word passes "Let us now go even unto Bethlehem and see this thing which is come to pass." On Christmas Day a hush falls on this hard pagan world. The strife of tongues ceases for a little child leads men from out the dusky lane and wrangling mart into the spacious folds of the eternities.

We recall the words of Shakespeare:

"Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallow'd and so gracious is the time."

It is told of the Emperor Napoleon that on the eve of one of his crucial battles, as he sat at the door of his tent, he

heard the distant chime of church bells, and wept. "Why do you weep, sire?" asked one of his officers, and he answered, "Yonder bells make me feel a child again."

So with the Christmas chimes. They awake long buried memories. Men's hearts are softened. As they gather around the manger bed, they become again as little children. For a little child leads them.

A Galilean peasant, with Mary, his wife, journeyed from Nazareth to Bethlehem.

As Joseph was a-walking,
He heard an angel sing,
This night shall be the birth-time
Of Christ the heavenly King.

He neither shall be born
In housen or in hall,
Nor in the place of paradise,
But in an ox's stall.

He neither shall be rocked
In silver nor in gold,
But in a wooden manger
That resteth on the mould.

He neither shall be clothed
In purple nor in pall,
But in the fair white linen
That usen babies all.

As Joseph was a-walking,
There did an angel sing,
And Mary's child at midnight
Was born to be our King.

The more we ponder, the more wonderful it is that the Incarnate Lord came into this world as a little child. Unto us a child is born. A little child new to earth and sky. He might have come as a king garbed in royal purple; or as a great High Priest with a breast-plate glowing with precious stones; or even as a prophet. But He came as a little child, wrapped in swaddling clothes and cradled in a manger.

When all were looking for a King . . .
There came a little baby thing
That made a woman cry.

Wonderful, Counsellor, Mighty God,
everlasting Father, Prince of Peace, but first and foremost, a little child. The magnet which draws men on this Christmas Day is a little child lying on a bed of hay.

Cradled with the oxen
God Incarnate lies;
While His Virgin Mother
Soothes His infant cries.

Poor and mean the chamber,
Earth could scarce afford
E'n a roof to shelter
Its all pitying Lord.

The sheer simplicity of it all makes money, pomp, position, power seem as perishable as wood, hay, and stubble. It is another illustration of the fact that God makes the weak things of the world to confound the mighty, and the things that are not to bring to nought the things that are.

Listen once again to the song of the angels and become again as little children for of such is the Kingdom of Heaven. Our cynical self is not our best self, neither is it really our true self. Buried beneath the crust of hardness is the basic simplicity of the earlier years on which we look back wistfully. No man likes to think he is further off from heaven than when he was a boy. But the master hand can tear away the veil.

As we face the morrow, with all the uncertainties and perplexities which lie wrapped in its formless fold, and haunted by fear of the things that are coming on the earth, let this be our prayer:

O holy child of Bethlehem
Descend to us we pray;
Cast out our sin and enter in,
Be born in us today.

We hear the Christmas angels
The great glad-tidings tell;
O come to us, abide with us
Our Lord Emmanuel.

"Glory to God in the Highest
and on Earth Peace, Good Will to Men"

ABOVE the Baby's manger angels sang
The song the Man would die to make come true.

Compelling light, and pain-prophetic song!
Miraculous, perilous influence to enfold
A boy from the beginning, and to hold
Dominion over him the journey long!

So that he went forever praising God
The highest way, forever peace bestowing
That the earth might take if it would,
Giving good will to men
Who gave but little back until, again
The world was darkened, and another light
Shot forth, and thunder spoke above the hill
Where stood his straight
Last bed.

Let those who now can hear a song beware,
For it is night again, the star apoise
Behind great clouds! Let them seek want and prayer
Deliberate in the desert, and prepare
Their hearts with love tremendous as today.

Let these, the lesser sons, be well aware
That those who dare to hear the angels' voice
And see into the star must also dare
To live and die the perpendicular way.

But let the inheriting Deaf and Blind rejoice!

DOROTHY LEE RICHARDSON.



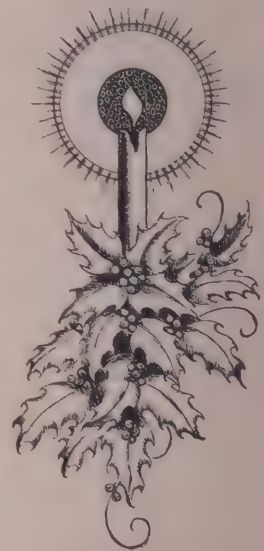
O Come, Le

Mystical Rose

THE LEAFLESS tree of winter
All gaunt among the snows
Now blossoms into beauty
With a strange and lovely Rose.

The winds are stilled in wonder,
And the Stars come bending down
To join the holy angels
In a little, lighted town.

PADRAIG O'HORAN.



Christmas Eve, 1943

CLIMBING up the Christmas sky,
Touching Heaven as you fly,
Soldier, soldier, high in air,
Think on loving if you dare.
Shepherd all your thoughts tonight
For a moment still and white;
Make your heart a manger where
The Christ is born again to share
In the blood and agony
Of Nations nailed upon a Tree.
Forget to hate on Christmas Day,
Forget the enmity and pray
That the Heavenly Child may come
To our sorry Christendom;
That the Child be born anew
In your enemy and you.

VIRGINIA E. HUNTINGTON.

Us Adore Him, Christ the Lord!



The Wonder Night

COME stand apart and listen—listen.
 Look up and watch where star eyes glaze:
 A peace descends on joy and sobbing
 A silence rolls earth's far and throbbing
 The universe in wonder waits
 The thrashing wide of glory's gates:
 The angel throng stir the spheres,
 Who roll the anthem down the years:
 'Tis Christmas Eve the Girt of Heaven
 Comes down to drink of sorrow's stream.
 Eternity takes human span—
 A God assumes the face of man!

MARY L. LONGFORD



Fulfilment

HUSH, — hear music from afar!
 Unknown chorus stirs the air!
 Look! — how brilliant is that star
 Poised above the stable there!

Shepherds, tending flocks by night,
 Saw the heavens open wide,
 Seraphs, singing in the light,
 Glory fill the countryside.

Tell us, — what is happening here?
 "Tones with earliest promise keeping
 Love, beyond all earthly peer.
 Over all the earth is sweeping!"

Love looks forth from Baby eyes!
 Hear the angel-chant again. —
 "Peace on earth," rings from the skies
 "Peace on earth, good will to men!"

CLYDE R. KEYES

Little Black Sheep

WHEN CHRIST was born, so the shepherds tell
 A little black sheep felt the holy spell.
 He came from the fields to the stable door,
 And knelt with the rest on the cold stone floor.
 Into the manger he poked his head.
 Bleating gently, or so it is said,
 And a baby hand as pink as a rose
 Rested a moment on his black nose.
 He was the very first to be shriven:
 He worshiped his Lord and was forgiven.

EMILY TAYLOR PERKINS



We Speak That We Do Know

UNLIKE the other great feasts of the Church year, Christmas is followed immediately by three other feast days: St. Stephen, the first martyr; St. John the Evangelist; and the Holy Innocents. These three days, typical of the three types of sainthood, are not an intrusion into the celebration of our Lord's birth, but an integral part of it.

St. Stephen represents those who dared to bear witness to Christ even unto death. St. John, apostle, evangelist, and mystic, represents those who have plumbed the depths of spiritual things and taught them to others. The Holy Innocents represent those who have innocently suffered as victims of the world's evil. All three types of sanctity are gathered up in the person of our Lord, perfect in will, perfect in mind, and perfect in spirit.

There is yet another reason for the appropriateness of these days within the Christmas festival, and in that reason lies the essential uniqueness of the Christian gospel. Christianity is not a religion of a book, like Mohammedanism, even though the Christian Scriptures are the greatest the world has ever seen. It is not a philosophical system, like Confucianism, although it has given life and light to more than one philosophical system. It is not an empirical structure, like the natural sciences, wherein each step may be repeated and rechecked; although many of its characteristics may be empirically tested and it is, like the sciences, based on facts.

The facts of Christianity differ from scientific facts, in that they are events. Christianity is something that happened in history, with historical roots extending all the way back to the beginning—for in the beginning was the Word. And

the results of these events are incarnated in other events down to the present and continuing to the end of time.

Historical events, the acts of God and of human beings, are the supremely important facts of human life. Yet their nature is such that they can be attested only by witnesses, and by their effects on the stream of history. If there had been no martyrs nor doctors of the Church, there would be no Christmas. For what we know of the birth of Christ we know by its results.

The slaughter of the innocent children of Bethlehem is testimony of another sort. It testifies to the depths of human sinfulness which made our Lord's Incarnation necessary. It testifies to the response of wickedness to the coming of the good, foreshadowing our Lord's rejection and crucifixion, and typifying innocent suffering through the ages. In the Epistle for Holy Innocents' Day, this testimony is described as "a voice from heaven, as the voice of many waters, and as the voice of a great thunder . . . and they sung as it were a new song before the throne. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Innocence has a place of special honor in heaven, for it represents the true norm of human nature as God created it. And the suffering of the innocent on earth is a source of great redemptive power to "still the enemy and the avenger."

Thus it is highly appropriate that Christmas day be immediately followed by three days honoring three kinds of witnesses to the Incarnation and the Redemption—a witness to whom the events of our Lord's birth, life, and death were supremely a basis for action; a witness who understood and interpreted the events; and witnesses who without conscious decision of their own were affected by the events.

WORLD CHRISTMAS—1943

HOW shall we greet Him with accustomed prayer;
How shall we kneel in peace as long ago;
How keep unstained with red our Christmas snow
And lift unshaken carols in the air?
Shall we deny the bitterness we know

Or realize His strength and make it ours;
Come as we are with all our shames and fears
Upon us, and unchecked our angry tears,
Brothers from every land that strains or cowers
Beneath the bomber's moon—the stars' sharp spears?

There is no part of life He does not share;
Bethlehem and London both are His abode.
Tyranny travels down an ancient road;
Wise men and refugees deep kinship bear
And Polish slaves again lift Israel's load.

So we have learned and never shall forget
Nothing is alien to Him—the best or worst,
And broken phrases need not be rehearsed.
O Christ, our gifts of blood and tears and sweat
We bring at last to mingle with the first!

LOUISA BOYD GILE.

IN THE process of history these three kinds of witness have brought down to us their account of the Christ. Some of them wrote books about Him, and the books that won acceptance from the Christian community for their veracity and correctness of interpretation were enshrined in the New Testament canon. The apostles, chosen by Christ to be His witnesses and the ministers of His new covenant, set apart others to carry on that witness and ministry. In the course of a comparatively short space of time—indeed, before it was generally agreed which books were fully authoritative—the apostolic ministry had settled into the three orders of bishops, priests, and deacons. The beginnings of this process are described in the New Testament, in which it is evident that three elements were essential to the ministry: Christ's call to the individual; the approval of the people; and commissioning by the apostles. Those to whom the apostles had delegated the full apostolic authority later were known as bishops, and those to whom a lesser degree of authority was delegated became known as priests, although the two words were apparently interchangeable at first. The duty of witness-bearing, though a function of the whole Christian community, was peculiarly that of its apostolic ministry. The authority to define the faith in cases of controversy resided, as a matter of course, in the bishops—the successors of the apostles.

The community, this "spirit-bearing body," tells us almost everything we know of Christ. There are a few contemporary



Washington, D. C.

DEAR FAMILY: For my Christmas message to **THE LIVING CHURCH FAMILY**, perhaps I may pass on to all of you the editorial leader that I wrote for the December issue of the *Marine Corps Gazette*:

"Peace on earth, good will toward men." The age-old message of the Christmas angels has a strange, unreal, other-worldly sound in this year of Our Lord nineteen hundred and forty-three. Shepherds watching their flocks by night. . . . A sound of angelic voices. . . . The message: "Unto you is born in the city of David a King. . . . And this shall be the sign, a Babe wrapped in swaddling clothes and lying in a manger."

Today there is many a night vigil—but it is not by peaceful shepherds, guarding their flocks; it is by steel-helmeted sentinels, guarding the lives of sleeping men. If they hear a sound from the skies, it is not one of angelic voices, but of demonic enemy aircraft. And the message is not one of peace, but of war.

"The only air protection we had were angels," says a Naval officer in Keith Wheeler's *The Pacific Is My Beat*. "I saw 'em. Two were tri-motored."

What, then, is the significance of Christmas to fighting men in 1943—two years after Pearl Harbor, while the world is torn by hatred and blood lust, and men of good will are forced to outdo the men of evil in the art of sudden death, so that civilization itself may not perish from the earth? Is the vision of peace on earth but a dream, a mirage to vanish in the cold grey dawn of reality? Is the Baby in the manger just a pretty picture on a Christmas card—not a King at all but merely a helpless infant powerless even to defend himself, much less to rule an unruly world?

These thoughts are bound to come to any thoughtful man, faced with the reality of the world today. If Christmas means nothing but a holiday (not even that to the fighting man in the combat zone), a day to eat, drink, and be merry in a fatalistic way, a day to exchange presents and cards, and to repeat a meaningless greeting—if that's all that Christmas means, it means nothing at all, because it is unreal. And whatever may be the faults and shortcomings of the soldier, unreality is not one of them. His calling brings him face to face with reality day and night, often in its grimmest form, and he cannot afford the luxury of yielding to a dream-world of unreality. If Christmas means anything at all, it must mean much more than that.



references to Him in the writings of those who did not belong to the community, but these are fragmentary and inconclusive. Indeed, those who really understood what happened in Judea inevitably joined the community of His witnesses and worshipers! Accepting Christ's authority, they accepted the authority He conferred on His apostles and their successors. The primary witness of the apostles, enshrined in the customs and traditions of the early Church, and later in the New Testament, was the foundation for moral, philosophical, and theological growth of the Christian community, under the guidance of the Holy Spirit. It was more than a thousand years before the idea gained currency (in the Reformation) that the Christian gospel could be accepted without acceptance of the community which attested it.

Christianity stands or falls by its events; and the events are as credible as their witnesses. A scientist might point out

And Christmas does mean much more than that. It means, in fact, everything—everything worth while, everything that we are fighting for, everything that we hope to gain by victory in this war.

Christmas means peace. But not "peace at any price," not a peace of compromise, or of injustice, or of timidity. If that had been the kind of peace that Christianity stood for, it never would have emerged from Palestine. It would have died with its Founder, and you and I, unless we were students of obscure incidents of ancient history, would never have heard of it. But Christianity was militant; its followers literally conquered the world, and they must be militant if they are to do so again today.

Christmas means security. But not the pseudo-security of the ostrich, who buries his head in the sand. It means the security of "the strong man, armed, who keepeth his goods in peace"—the security of a people steeled in the white-hot furnace of reality, tempered and tested and found to be strong and true.

Christmas means freedom. Not only the Four Freedoms—freedom of speech and religion, freedom from want and fear—though each of these is a direct outgrowth of the Christmas spirit; but freedom of men to realize their full humanity, to rise above the level of the beast or the machine until they stand, head erect, before the throne of God Himself, proud to say "I am a man."

Christmas means love. Not the mawkish sentimentality of adolescence but the fundamental quality of soul that is implicit in those stirring words: "Greater love hath no man than this, that he lay down his life for his friends." Military terminology calls it "personal valor above and beyond the call of duty," and reserves its highest honors for those who reveal it in the service of their country at a time of great crisis.

And finally, Christmas means home. In the last analysis, every man is fighting for his home—for his wife and children, or for the wife and children that he hopes to have some day; for his friends and companions; for the city or the town or the country fields that he feels in a special sense belong to him. Christmas is, above all, the feast of the home and the family, of the people and the places that mean the most to each of us.

So perhaps the picture of the angels and their message isn't so unreal after all. Maybe there were some tri-motored jobs among them, or even some super-duper Flying Fortresses, fully equipped to do battle for the Prince of Peace. And maybe that Baby wasn't so helpless at that. After all, we still celebrate His birthday when we've long since forgotten that of Caesar or William the Conqueror or Napoleon. And we'll celebrate it in finer style when Hitler and Tojo and other would-be conquerors, big and little, have hit the dust.

Let's not hesitate, therefore, to say it and mean it: A merry Christmas—and may we meet in Tokyo before the end of the New Year!

CLIFFORD P. MOREHOUSE.

that virgin births do not happen under the conditions to which he is accustomed. A philosopher might assert that God could have become man in a different way—or, if he held a different philosophy, that God could not possibly become man. The Christian answers, "We speak that we do know, and we testify to that we have seen." A virgin birth did happen. The Incarnation did take place in that way. It might be impossible, but nevertheless it happened. We have a book about it. It was not written by God, but by God-guided men. We accept the book, because it agrees in general with the testimony of all the witnesses, and enshrines the testimony of some of them. Neither scientific inquiry nor philosophy nor the book itself can comprehend the Christian faith, which is the impact of divine and human events upon human beings.

The angels told the shepherds: "Unto you is born . . . a Saviour, which is Christ the Lord." And at the end of a long

life of communion with the Risen Christ, St. John wrote a more profound statement of the same fact: "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

That, essentially, is the "good news" or gospel which Christ and His followers proclaimed. The nativity was the greatest event of human history. The life, the death, and the Resurrection were the consequences of the birth. The great doctrines of the Church are explanations of the birth. The history of the Church through the ages is the result of God's taking our nature upon Him "in Bethlehem of Judea, in the days of Herod the King."

"Messiah is come." The tabernacle of God is with men. Only the Jews, with their profound grasp of the transcendence and unapproachableness of God, could adequately grasp the significance of this event. But only a few of them were

able to recognize the Messiah when He entered into history.

The veil between time and eternity was pierced—and the vision of God vouchsafed was a baby lying in a feed-trough in a stable. As the word "substance" is used in present-day speech, He was a "substantial" baby, a real baby. It is scarcely more wonderful that when He comes to us in the Christmas Eucharist, He comes under the forms of bread and wine—real bread and real wine, which are only the vehicle for that which is far more real than they—Emmanuel, God with us.

His witnesses of the Church, given faith to recognize the mystery, join with the angels in the song of Bethlehem: "Glory to God in the highest and on earth peace, good will toward men."

For just as truly as St. Stephen, St. John, and the Holy Innocents, albeit only by faith, we speak that we do know, and we testify to that we have seen.

The Christmas Epistles

Christmas Day

"**G**OD hath spoken unto us by His Son." This phrase from the Christmas Epistle gives one of the teachings of the Feast of the Nativity. Through the ages the prophets prepared the way for the fuller revelation of God in the person of His Son, Who came as at this time into our life, that by the Word made Flesh we might know the grace and truth of God. We learn that one of the innumerable blessings of the Incarnation is that God, loving us, sent His Son to declare the divine plan of salvation. When Christ speaks He speaks God's words; when He commands we know with confidence we are receiving God's own directions. One of the results of a right keeping of Christmas should be a determination to listen to and obey every directive given by our blessed Lord, with hearty thanks that God hath spoken unto us by His Son.

St. Stephen's Day

ST. STEPHEN, at his martyrdom, is given a vision of the Son of Man "standing" to show, commentators say, that Jesus "rises from His throne to succor the martyr and receive him into bliss." This courageously outspoken saint, full of the Holy Spirit, as a true follower of Jesus prays for his murderers even as did Christ on the Cross, and meets death with complete confidence that his Lord will receive his spirit. The example of St. Stephen should give us courage always to declare God's truth, whatever the consequences. We who constantly renew our life in God through the devout receiving of the Precious Body and Blood believe that at the moment of death Jesus stands ready to receive us. Like St. Stephen let us look steadfastly to God and speak, work, live, and die with his complete confidence that God's help is ours.

St. John's Day

IN OUR earthly experience light is a cause of life and growth. The author of today's Epistle would have us realize that in God Himself is the source of our true life, and that any growth we make in the finer things of life comes from God. Rightly understood and used, these finer things, whether in the arts and sciences or in the spiritual realm of goodness, beauty, and holiness, all bring us close to God, in Whose light we see truth.

For countless ages the Light shone in the darkness, and now and then some souls found their way to God by His light. When our blessed Lord came into the world many accepted Him as the true light. When He returned into heaven the light was not withdrawn or dimmed but is still available in Holy Scripture and the Sacraments. It is for us to seek and use ("walk in") that true light of God.

Holy Innocents

"**I**N THEIR mouth was no guile." In the Epistle for Holy Innocents Day we see the blessed state of those who have not offended God. They have special part in the worship of heaven, a hymn of praise all their own, a position of honor in the triumphal procession of the Lamb. It is hard for adults to see how they can follow the example of the Holy Innocents, but what a warmth of comfort this day can bring to those who have lost from this life babies or small children. The worldly lament that such little ones have been deprived of a chance to show what they could have done in the world is seen to be empty when, as in this Epistle, the high estate into which they are received in heaven is made known to us. To be able to say that "In their mouth was no guile, they are without fault before God," should be cause for deep gratitude and thanksgiving.

First Sunday after Christmas

"**N**O MORE servant but son." The baptismal gift of the Holy Spirit and the Confirmation strengthening makes a new relation between God and His people. The old covenant gave a relation of Master and slave; man's part being governed by fear, tempered with a growing sense of God's justice. By the Sacrifice of the Cross the price of our freedom was paid and we come to know God as our Father. That is our great privilege as Christians, and in loving response we ought to dedicate our lives to God, trying ever to grow in true sonship that we may be worthy heirs of God. All that our blessed Lord did for us should be carefully studied and laid hold of, so that for His sake we may overcome sin and be so utterly faithful to Him that we may have no fear, but in love of God and as heirs of salvation go on to our rightful destiny.



BOOKS



JEAN DRYSDALE, EDITOR

Objective Realism

THE RUSSIAN ENIGMA, by William Henry Chamberlin, Charles Scribner's Sons, New York, 1943. Pp. 307. \$2.75.

"The pendulum of American public opinion about Russia has swung erratically from right to left without even stopping at a center of objective realism. Now there is a tendency to argue that every act of Stalin and every policy of the Soviet regime have been justified by present-day developments." So says Mr. Chamberlin, and with truth. There is no country so little known in America, so little understood, as is Russia; about no country is so much ignorant nonsense talked, by "fellow-travelers" and "reactionaries" alike. This book is an attempt to get away from propaganda and from prejudice for or against, to get at the facts. This the author is well equipped to do, by virtue of many years residence in Moscow, where he showed himself one of the most competent of American journalists and foreign correspondents, as all informed persons agree.

He covers the ground. Here is Russian history; a description of the vast and varied territory of the world's largest empire; the origin, development and present status of Russian political ideas; a careful history of the Russian communist revolution under Lenin, and of how that revolution was "liquidated" under Stalin in favor of an iron-clad state capitalism, in the "Russian Thermidor"; a vivid pen-picture of Stalin, freed from both angelic and demonic legends; a careful description, comprehensible and in American language, of how Russia actually is governed, and of the Soviet economy; a history and explanation of the astonishingly shifty foreign policy of Russia from 1918 to 1943; a wise retelling of the terrific "purge" of the rulers of Russia by Stalin in 1936-38, in which the enemies or potential enemies of the Marshall were killed, by the thousands, some few after trial, vastly more with no trial, while the rest "disappeared." This chapter makes *Mission to Moscow* and Mr. Davies look ridiculous or worse. The facts condemn them.

Then there is an admirable treatment of Russia's magnificent fight against her former ally, Germany, and some speculation, cautious and sane, about her probable role in the post-war world.

A short review cannot take time to praise the multitude of penetrating insights into the past, present and future of Muscovy which this book contains. Only two matters can here even be mentioned.

First, there is no freedom in Russia—none of press, or of assembly, or of vote, or of religion, no academic freedom, no freedom of labor to strike, no freedom for the private capitalist. The last does not exist, and labor organizations can work only to speed up production. The country is run as an iron-clad dictatorship,

from which Hitler learned most of his tricks but which in turn has learned a good deal from Hitler. But all this, Mr. Chamberlin shows, is entirely in accord with Russian popular desire. The Russians do not value freedom. Having never had any, they esteem it of small importance. Mr. Chamberlin explains this by reviewing the political and cultural isolation of Russia, her non-exposure to the Roman, Medieval, European, Renaissance, Reformation, Counter-reformation, Encyclopaedist, and Illuminationist developments of the West. What Ivan the Terrible and Peter the Great and Tsar Nicholas I and Tsar Alexander III were, that Stalin is in terms of now, complete autocrat. The fact that Stalin persuades the multitude by expert propaganda to cheer lustily for their master, and the fact that they die bravely in war, must not obscure the more basic fact that *the Russians are not a free people and have no desire to be*.

The totalitarian state which Hitler hoped to create, in Russia actually is. And, as the author justly says, "the concentration of power in the totalitarian state is probably the gravest menace to modern civilization." The Four Freedoms are non-existent in Russia, even while Stalin solemnly professes that they must be

established in all the rest of the world. His people regard the Four Freedoms as not worth their bother—except, of course, freedom from want. From the American point-of-view the Russian ideal would seem to be a nation of obedient slaves, as soon as possible, well-fed slaves. The Russian masses neither know nor desire any other status. This seems almost incredible to a European or an American; but the author insists, and seems to establish his point, that unless you recognize this utter indifference to freedom you can not hope to resolve the Russian enigma. Well, if it is so, it is hard to see how there can be any lengthy political coöperation between the democracies and Russia, the complete antithesis of democracy, once the pressure of conflict with their present common enemy is eased.

Secondly, Mr. Chamberlin does not believe Russia is, or will be in post-war days, on the side of labor against big business. As a matter of fact, she has destroyed free labor within her own borders and put all life under the direction of one big business, the government itself, sole owner of everything, only and arbitrary employer—and small managerial bureaucracy itself uncontrolled and uncontrollable by the masses. This inner, owning directorate fixes prices and wages, moves laborers

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BOOKS

where it wills, dictates how every tiny farm and business shall be run, and taxes the people to a degree never before seen. Before the war the sales tax ranged from 50% to 90% of the sales price.

Everything that the most reactionary industrial executive in America would like to do by way of bossing the worker and rigging the customer is being done in Russia. No wonder, Mr. Chamberlin says, that Stalin's regime seems to our big-business men a not to be abused arrangement. But if Russia is to be not champion of the common men, but is rather the ally of those who long for the day when the industrial manager is lord over all the earth, if "the revolution" has sure enough been stamped out in Moscow, it were well if American liberals did some new and careful thinking about the happy welfare of a world in which the Russian despot has any considerable influence outside his own country.

This book ought to be widely read. Its objective realism is a helpful antidote to all the jolly stories current nowadays in these wishful-thinking United States. It is not pro-Russian or anti-Russian. It just keeps its eye on the ball.

BERNARD IDINGS BELL.

Clear Lyrical Note

POEMS AND VERSES. By Helen Parry Eden; Bruce Publishing Company, Milwaukee, Wis. \$1.85.

In this new collection of miscellaneous verse by the well known English poet, there will be found little to add to her reputation, and not a great deal to detract therefrom. One does, however, gain the impression that numerous unpublished lyrics were thrown into the collection, to make up a volume of book size. The result is that there seems to be a proportionately large number of rather uninspired verse, over which the poet unmistakably nodded.

There are four notable lyrics in the volume, which are nevertheless worthy of special notice. "The Guns of London" breathes the spirit of British dogged resistance during the days of the German dominance in the air over England. The "Carol of Hard Christmas" has a poet's insight into the tragedy of bad economic conditions. "Christo Redemptori" and "Post-Communion" belong to the library of devotional literature, and may well occupy a deservedly high place in that type of literature. These four poems strike that clear lyrical note of which the author is capable, and which has made her not one of the "grand old masters" but has assured her an honored place among the superior minor poets of our age.

HEWITT B. VINNEDGE.

Liberalism's History

THE LEGACY OF THE LIBERAL SPIRIT, by Fred. G. Bratton. Charles Scribner's Sons, N. Y., 1943. Pp. 319. \$2.75.

Liberal and independent thinkers have offered much to the formation of the modern outlook. While there is little that is new in the way of fact or interpretation in this book, Professor Bratton has em-

ployed the biographical method of tracing liberalism's history with sharp and interesting effect. The book appears to be lecture material, probably used at Springfield College where Bratton teaches history and religion. Identifying "liberalism" as fundamentally a concern for individual values and freedom, Bratton follows its development through the great heterodox religious teachers from Origen to the New England Unitarians and the humanists of our own day.

Bratton does not explain his own religious creed to help the reader correct any bias in the book's evaluation of men or ideas, but it is clear that he is a humanist himself and anti-theological, anti-church and anti-sacramental, on principle. His style is vigorous, having all the dogmatism usually associated with the orthodox mentality he dislikes, and it carries steady interest throughout.

His treatment of the 18th century rationalists is rather journalistic, without any critical analysis to be compared with Temple's examination of the "Cartesian faux-pas" in *Nature, Man and God*. The shift from European to American antecedents is made with Tom Paine, and Bratton follows the recent revival of respect for Paine's true role and intentions (long misrepresented in historical literature). But the author nowhere recognizes the intellectual dishonesty of the deist Founding Fathers, unless it be on page 144 where he admits they kept their religious ideas from the voting population. Professor Bratton's final chapter on the new age and the new departures ahead for liberalism puts him and his fellow spirits in an interesting dilemma: How can "individualistic liberalism" preach the gospel of "democratic collectivism?" He does not answer the question he raises.

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CENTRAL NEW YORK

Unity Conference

A four-point program of study and experimentation to pave the way for the proposed union of the Presbyterian and Episcopal Churches was advanced by Bishop Peabody of Central New York at a conference of 21 Episcopal and Presbyterian clergymen conducted at All Saints' Church, Johnson City, N. Y., December 13th. The session was called at the request of the Rev. William C. Mitchell, moderator of the Binghamton, N. Y., presbytery. Host was the Rev. Burke Rivers, rector of the Johnson City parish and dean of the third district of the diocese.

Bishop Peabody outlined the progress of current unity negotiations between representatives of the two Churches and called for intensive study during the three-year period before the next General Convention of the Episcopal Church in San Francisco in 1946. He recommended the following four-point program:

1. We must study and pray together.
2. We must make field experiments in which conditions are carefully set up by the two Churches and the results carefully studied.
3. The commission should agree on concrete points to be decided at the next convention and should cover the country, informing the clergy and the people of the problems to be solved.
4. We must strive not only for the union of two small segments of Christendom but for the larger goal of a reunion of all Churches.

In discussing field experiments in Presbyterian-Episcopal union, Bishop Peabody cited a project in Cazenovia, N. Y., where the local Presbyterian Church and St. Peter's Episcopal Church, the Rev. William L. Robbins, rector, are united on a working agreement in everything but administrations of the Sacraments.

The largest single difference to be overcome in the negotiations for union, the Bishop is reported to have explained, is the failure of the Episcopal Church to accept officially the Orders of the Presbyterian clergy.

MASSACHUSETTS

Church School Union

A forward look to the religious training of boys and girls in the years ahead of them was the subject of an address by Dr. Franklin P. Hawkes, superintendent of schools in Springfield, Mass., at the 39th annual meeting of the Church School Union of the diocese in the Assembly Hall of the Diocesan House, Boston, on the afternoon of November 28th. Church school teachers, officers, parents of pupils, and some of the clergy gathered for the occasion which included a brief business meeting and ended with discussion groups and tea.

Dr. Hawkes' argument was that a change in the religious perspective is nec-

essary and he substantiated it by listing four factors:

1. Boys and girls are becoming more and more economically maladjusted. Religion must be made vital to them so that they realize they have a life to live and not merely a million to make.
2. They are becoming more and more emotionally unstable. The Church can most satisfactorily work out this problem in common with other community agencies.
3. Youth is religiously aroused. The deep question is whether or not we can meet the religious needs in answer to their experience when our young men and women in the service of their country return home.
4. Youth has a suspended judgment. They must be taught that the things most worthwhile are the things that no one can take away from them.

The needs of today's youth were then given: bearings, in and by religious education; willingness and desire to seek advice from teachers of religion; control based on security, and the removal of fear by substitution of something constructive in its place.

The discussion groups, arranged for those teaching junior and high school ages, juniors, and kindergarten and primary were led respectively by Dr. Hawkes; the Rev. Gardiner Monks, headmaster of the Lenox School; and Miss Lillian Boyd of the Massachusetts diocesan Department of Religious Education.

The president of the Church School Union, the Rev. Halsey I. Andrews, appointed by Bishop Sherrill, remains in office. Others elected to serve as representatives of the Church School Union on the diocesan Department of Religious Education were the Rev. Messrs. Laurence H. Blackburn and Howard M. Lowell, and George E. Wheatley.

Subscription Campaign

Archdeacon Howard Key Bartow, volunteering to increase the subscriptions to the Massachusetts diocesan paper, *Church Militant*, reports 1,300 new subscriptions with 126 parishes still to be heard from. Amazing results have been obtained where the rector has taken a personal interest in the project, a notable instance being that of Trinity Church, Woburn, where the Rev. William A. Viscounte sent in 80 subscriptions from a small parish of 152 families.

MAINE

60th Anniversary

Widely known for its design by Henry Vaughn, architect, and for its altar triptych by LeFarge depicting the Blessed Virgin Mary Enthroned, the beautiful Gothic edifice of St. Andrew's Church at Newcastle, Me., on the shore of Damariscotta River, was 60 years old on November 21st. The Rev. Eric Robinson, rector for the past nine years, observed the anniversary of the church, the gift of the late

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NEW YORK

Sixth Triennial Missionary Luncheon

By ELIZABETH MCCracken

The Triennial Missionary Luncheon, inaugurated in 1928 by Mrs. Samuel Thorne, president at that time of the Woman's Auxiliary of the diocese of New York, was so notable an occasion that the New York Auxiliary has made such a meeting an event of every General Convention year since. Hitherto, these luncheons have been held in hotels. This time, the crypt of the Cathedral of St. John the Divine, was the place, the time being December 7th. Tables were set up and 450 guests were present. Because of war-time conditions, all was planned and carried out in a simple way, the caterers adapting themselves to the crypt, which, needless to say, is not furnished with the culinary conveniences of the modern parish house. Bishop Manning spoke of the home-like quality of the luncheon, and attributed this largely to the fact that it was being held in the crypt of the cathedral, the home church of the whole diocese. Many guests who had attended all the triennial luncheons, declared that this sixth one was the most enjoyable of all.

GUESTS OF HONOR

The guests of honor were Bishop Manning, Bishop Gilbert, the speakers, and all the missionaries present, particularly several of those who had arrived on the *Gripsholm* within the week. Mrs. J. Ralph Jacoby, president of the New York Auxiliary, greeted the company, Miss Elsie C. Hutton acting as chairman. The first speech was that of Bishop Manning, who greeted the missionaries, saying:

"It is a great pleasure to welcome all the missionaries, but we welcome with especial warmth those who have so recently arrived on the *Gripsholm*. This is partly because of our gratitude for their safe return, but it is chiefly because such witness as theirs to the Faith is needed now as never before. The world never has so needed the Gospel of Christ. It is the work of the Church in the home field as well as in the missionary field to carry to men—to all we can reach—the help and power and blessing of the Faith, the Sacraments, and the ministry of the Church as these have come down to us from the Apostles' time. Those are the words of our Prayer Book—'from the Apostles' time.' By holding fast to that heritage, we shall do our part, for God, the Church, and the world, and, in due time—not next week nor next year, but in *due time*—we shall do our part for the reunion of Christendom. We welcome the missionaries because they are the leaders in this great work of Christian brotherhood."

Mrs. Jacoby said: "This is the moment

of my happiest privilege. I extend greetings to you all, from the Woman's Auxiliary of the diocese of New York. First, I welcome the missionaries, because without them our work could not function. This great company has come to do them honor, and I welcome you all."

There were five speakers, each one of whom spoke to some point of the theme of the next triennium: "God's Will and Our Task." Mrs. T. W. Heath, representative of the second province on the national executive board of the Woman's Auxiliary, gave an interesting outline of the work of the Auxiliary, with special reference to the relation of the national board to the diocesan and parochial organizations of the Auxiliary.

The second speaker, Mrs. George Daley, director of Youth Work in the second province, in which the diocese of New York is located, described the work camps for teen-age boys and girls, maintained last summer in Maine. She said in part: "The teen-age people are the forgotten men and women today. Their older brothers are in the Armed Forces, their older sisters are at work. Often their mothers as well as their fathers are working. They are forgotten. These young people need the help of the Church. The farm-work camp held in Maine last summer for them, was a complete success. It had three objects: first, purposeful work; second, religious worship; third, religious instruction and instruction in how to do farm work and in how to teach others what they learned."

The Rev. Bravid W. Harris, national secretary for Negro Work, the third speaker, presented a vivid account of the first five months of his work in his new and important position. Since July 1st, when he took office, he had been traveling throughout the country, seeing as much of the work for Negroes as possible. He said in part:

"You have in the diocese of New York the strongest Negro work in the whole country. Philadelphia comes next. After these, come some cities in the Middle West. But in the deep South and the Far West, Negro work begins to thin out. Alabama, Tennessee, and Louisiana, have only *one* Negro priest each. Texas has only *two*. There is a great challenge here."

"There is a shift in the Negro population, because of the war. The Negroes are moving to the West Coast to the industrial areas. In many states the Negro population is increasing rapidly. This makes problems, particularly with the young people. So little is being done to help these Negro young people through the Church. It must be done; they must be helped to develop Christian character."

"What are we doing? There are 14 of our Negro priests in the Army; two more are going. We must begin at once to recruit for the Negro ministry. At present we have 17 students in theological seminaries and three women training for Church work. We must help those already at work. Buildings and money are needed, but a new vision and a new consecration are needed more. There is no reason why any boy or girl should grow up a criminal. God meant them to grow up noble

Christians. It is our part to help them to such maturity."

Mrs. David W. Clark, from Good Shepherd Mission, Fort Defiance, Ariz., spoke on The Indian in the American Life of Today. The Rev. Newton Chiang, the fifth and last speaker, spoke on Christian Missions in Free China.

A memorable feature of the Triennial Luncheon was the introduction of the missionaries. There was a goodly throng of them present, and they were escorted to the megaphone at the speakers' table, and asked to mention their names and whence they came. When Bishop Craighill stood up, there was a great burst of applause. All were greeted with enthusiasm.

The occasion ended with the benediction, pronounced by Bishop Craighill.

MICHIGAN

Juvenile Court Tour

Growing concern over the matter of juvenile delinquency prompted the members of the Detroit clericus to hold their November meeting at the Juvenile Court of the City of Detroit, where they spent practically a day in an examination of the methods used by the Detroit Police Department in their attempts to combat this evil.

About 25 members of the clericus were shown through the court by the Rev. Edgar A. Lucas, of the Detroit Episcopal City Mission staff, who for several years has acted as director of the Big Brother Movement in Detroit. An important feature of his work is his association with the Juvenile Court.

The clergy were welcomed by the Court Referee, Fred C. Baxter. They listened to three interesting cases, and from the Court went to the Juvenile Detention Home near by, seeing the school rooms,

sick bay, kitchen and dining rooms, dormitories, gymnasium, etc., and finally to the receiving room, where the boys are brought by the police. They found that certain detectives are assigned to the various sections of Detroit, and learned that when it is necessary for police to bring boys into the Juvenile Detention Home before they are "written up," these detectives interview the boys to try to find out why they are in trouble; in the meantime the police notify the parents and summon them to the Home, where the decision is made as to whether the boy may return home or must be detained for further treatment of his case.

After their examination of the Juvenile Detention Home and Court and the methods used by the police and detectives in dealing with youthful offenders, the members of the clericus went to St. Matthew's Church for a late luncheon and discussion of the day's events.

FOND DU LAC

Prayer Card Plan

A new plan for the youth of Fond du Lac has been started by the Youth Commission of that diocese, under the direction of the Rev. W. J. Spicer, chairman; the Rev. C. B. W. Maddock, and the Rev. L. Dudley Rapp. In a recent survey conducted by the commission it was found that there were 395 youth left in the diocese, of which 374, or 84%, were reasonably active in the work of the church as acolytes, teachers, servers, crucifers, and members of choirs. This being true, it was thought advisable not to appeal for more organized service, but rather to put the emphasis on deepening their spiritual life.

To this end the commission developed a prayer card plan. A prayer, with comments and a text touching upon subjects and situations which are pertinent to the youth of today, was sent to each youth in the diocese with instructions to carry it in purse or pocket or put it where it could be seen, using it daily for one month and to receive Holy Communion during the month using the subject of the prayer as special intention. The commission also sent a similar card to the parents of each youth, asking them to use the card, changing the term "youth" to the name of their own son or daughter. The plan has been in practice for 10 months and has had a magnificent response.

PENNSYLVANIA

St. Stephen's Church Celebrates Seventy-fifth Anniversary

The 75th anniversary of St. Stephen's Church, Bridesburg, Pa., was observed November 14th, when the Rev. Charles H. Long, secretary of the diocese of Pennsylvania, preached a sermon. A parish dinner was held November 17th, with addresses given by the Rev. Henry Stuart Paynter, a former rector, and by Bishop Hart of Pennsylvania.

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CLASSIFIED

ANNOUNCEMENTS

Died

COLLOQUE, the Rev. Edwin W., retired priest of the diocese of New York, died on December 10, 1943, at the age of 90.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Harry Collins Alden, Priest

The Rev. Harry Collins Alden, rector of Trinity Church, Norfolk, Neb., died on December 11th in Norfolk, after a lingering illness from cancer.

Born in Haverhill, Mass., May 2, 1890, he received his education at Westbrook, Me.; Colorado State Teachers College, and St. John's Seminary, Greenleaf, Col., where he was ordained deacon. He served at St. Martin's Church, Omaha, Neb., where he was ordained priest by Bishop Shaylor in 1926.

He was rector of Good Shepherd Church, Omaha, from 1926-1929, then missionary in charge of Kingman and Pratt, Kans., 1929-1930; then of Concordia and Belleville, Kans., 1930-1936. He came to Norfolk in 1936.

He was chairman of the field department, a member of the department of religious education and of the executive council; and also president of the standing committee for 1943, dean of the northern deanery, deputy to General Convention of 1940 and 1943.

In the illness of Bishop Brinker, the Rev. Ernest J. Secker, rector of St. John's Church, Omaha, a long-time friend of Fr. Alden, officiated at the Holy Eucharist and conducted the Burial Office at Norfolk on December 15th. Burial was in Forest Lawn Cemetery, Omaha.

He is survived by his wife, the former

Alice Fry of Omaha; two children, John David and Elizabeth Ann; and two sisters.

William J. Gage, Priest

The Rev. William Johnson Gage, rector of St. Mark's Church, Green Island, N. Y., died at the Samaritan Hospital, Troy, N. Y., on December 13th after a brief illness. Mr. Gage was born in Johnstown, N. Y., and had almost reached his fifty-third birthday. He was a graduate of Newburg Academy, St. Stephen's College, and the General Theological Seminary. He was ordained deacon in 1917 and priest in 1918 by the late Rt. Rev. R. H. Nelson, Bishop of Albany. He began his ministry at Nevada City, Calif., but returned to the diocese of Albany and was rector of Grace Church, Mohawk, 1921 to 1939. He was for two years rector of Zion Church, Colton, and since then of St. Mark's, Green Island.

The burial service was at St. Mark's. Bishop Oldham officiating, assisted by Archdeacon Hastings and the Rev. J. L. Whitcomb. Interment was at Greenwich, N. Y. The rector of St. Paul's Church, the Rev. A. W. Abraham, took the committal.

Mr. Gage is survived by his wife, the former Helen Holbrook, and five children. The oldest son, William L. Gage, is serving in the Army at Camp Crowder, Mo.

CHANGES

Appointments Accepted

JONES, Rev. HERBERT W., formerly rector of Zion Church, Philadelphia, is now rector of Holy Nativity Church, Rockledge, Pa.

LIGHTBOURN, Rev. FRANCIS C., formerly priest-in-charge of St. Thomas' Church, Glassboro, N. J., is to become priest-in-charge of St. Barnabas' Church, Rumford, Me., effective January 1st.

MARSHALL, Rev. JAMES T., JR., formerly rector of the Church of the Good Shepherd, Norwood, Ohio, is now priest-in-charge of Christ Church, Indiana, Pa., and St. Peter's Church, Blairsville, Pa.

MORTON, Rev. HUGH H. F., formerly rector of Christ Parish, Palmyra, N. J., is to be rector of Grace Parish, Linden, N. J., effective January 17th. Address: The Rectory, 435 Washington Ave., Linden, N. J.

VIRGIN, Rev. J. FREDRIK, formerly rector of St. Peter's Church, Pittsburgh, and St. Peter's Chapel, Brentwood, Pa., will be rector of St. Paul's Church, Williamson, W. Va., effective January 1st. Address: 12 West Fifth Ave., Williamson, W. Va.

Ordinations

PRIESTS

MASSACHUSETTS—The Rev. BANCROFT P. SMITH was ordained to the priesthood on Advent Sunday at Grace Church, New Bedford, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Howard M. Lowell. The Rev. Dr. Massey H. Shepherd preached the sermon. The Rev. Mr. Smith is curate at Grace Church. Address: 155 Cottage St., New Bedford, Mass.

MINNESOTA—The following were ordained to the priesthood on December 12th in St. Mark's Cathedral, Minneapolis, Minn., by Bishop Keeler, Coadjutor of Minnesota:

BACHE-WING, Rev. LARS R., presented by the Rev. F. D. Tyner, will be rector of St. Paul's Church, Pipestone, Minn., and priest-in-charge of

St. John's, Lake Benton, Minn., and Holy Trinity, Luverne, Minn. Address: Pipestone, Minn.

HAYE, Rev. FREDERICK ORLO, presented by the Rev. W. L. A. Rice, will be rector of St. Andrew's, Waterville, Minn., and priest-in-charge of St. John's, Janesville, Minn., and Calvary, Waseca, Minn. Address: Waterville, Minn.

McELMURY, Rev. CLARK W., presented by the Dean C. P. Deems, will be rector of St. Martin's, Fairmont, Minn., and priest-in-charge of the Church of the Good Shepherd, Blue Earth, Minn. Address: Fairmont, Minn.

The Rev. Dr. Dudley S. Stark preached the sermon.

DEACONS

ERIE—WILLIAM GEORGE WOODWARD was ordained to the diaconate on November 11th in Trinity Church, New Castle, Pa., by Bishop Wroth of Erie. He was presented by the Rev. Robert M. C. Griswold. The Rev. Richard R. Yocum preached the sermon. The Rev. Mr. Woodward is now deacon-in-charge of St. Andrew's Mission, New Castle, Pa., and St. Luke's Mission, Ellwood City, Pa.

EDUCATIONAL

SEMINARIES

New Secretary at Divinity School

The Rev. John R. Huggings, Ph.D., rector of St. Stephen's Church, Bridesburg, Pa., has been elected secretary of the joint boards of the Philadelphia Divinity School.

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Witmer, Rev. F., Chief Pastor for Chaplains, A (corr.)	10/3—5	
Witsell, Rev. W. P., Whitsunday (corr.)	9/5—4	
Wolverton, Lt. Col. W. L., African Confirmation	11/14—9	
Wood, Chaplain G. B., Reflections on a Combat Jump	11/21—13	
Work for Service Men, The (Report of the Army and Navy Commission)	10/10—25	
Wyattbrown, Rt. Rev. H., Vote of Retired Bishops (corr.)	11/14—2	
Young, A., Spiritual (verse)	10/31—15	
Young, Rev. B., Unity With Presbyterians (corr.)	9/26—3	
Zabriske, Very Rev. A. C., Where Do We Stand? (corr.)	11/14—2	



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H. C.; Daily: 7 A.M. H. C.

DELAWARE—Rt. Rev. Arthur R. McKinstrey, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer

Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station

Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones

Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 8:00 & 9:00 a.m. Holy Communion; 8:40 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 5:15 p.m. Healing Service; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.E.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

The Rev. George W. Ridgway

Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 Holy Comm.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.



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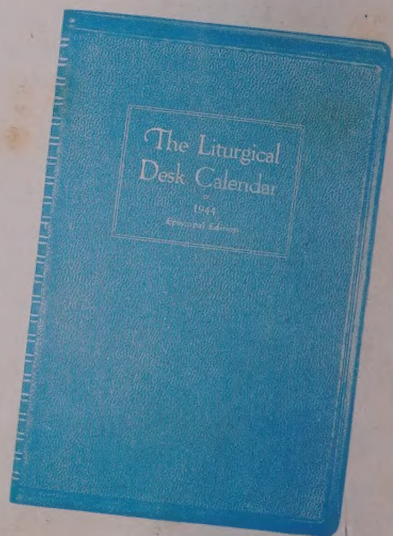
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